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Vol. 71, No. 22

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In this Issue

Parts two and three of a special report on music in the Church. Guitars are in. Choir and organ are out. Or are they?



Deacon Davidson | Deacon Graff | Deacon Kutler | Deacon Pollock | Deacon Roy | Deacon Threatt | Deacon Walton



Photo by Larry Plaster

IN MEMORY — Bishop Leo T. Maher observed Memorial Day at Holy Cross Cemetery with a special Mass in honor of our nation's war dead. A military color guard and the Knights of Columbus also participated.

Seven more married men are ordained permanent deacons

By Deacon James Steinberg

ALCALA PARK — As their families, friends and parishioners filled the Immaculata Church May 28, seven married men were ordained permanent deacons by Bishop Leo T. Maher.

Last Saturday morning's ordination brought to 55 the number of permanent deacons now serving in the diocese, while the number of deacons serving nationally is approaching the 6,000 mark.

THE NEWLY ordained are:

- **Paul D. Davidson,** 36, of Holy Family parish, San Diego. A self-employed accountant, he and his wife Renee have one child.
- **Albert P. Graff,** 64, St. James parish, Solana Beach. Retired, he and his wife Marianne have five children.
- **Harold B. Kutler,** 56, St. Mary Star of the Sea, Oceanside. A self-employed businessman, he and his wife Kathleen have three children.
- **William B. Pollock,** 62, St. Agnes, San Diego. Retired, he and his wife Cecilia have two children.
- **James A. Roy,** 44, St. Michael's, San Diego. He is director of catechetical ministry at the parish, and with his wife Carmen has six children.
- **Marvin T. Threatt,** 44, Christ the King, San Diego. A teacher, he and his wife Delores have two children.
- **Frank J. Walton,** 63, Sacred Heart

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Rights victory held 'ominous'

By Jim Lackey

WASHINGTON (NC) — Though the Supreme Court's decision in the Bob Jones University case May 24 amounted to a major civil rights victory, it also raised what some church groups consider to be ominous implications for government's role in determining acceptable religious beliefs and practices.

The university — along with the Goldsboro Christian Schools in a companion case — argued that its policies of racial discrimination were based on sincerely held religious beliefs deserving the protection of the First Amendment. But the high court dismissed that argument, saying that the Constitution's ban on government interference in religion can be overridden when a compelling government interest — such as the eradication of racial discrimination — is at stake.

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Tridentine Mass still legal, BUT...

By Robert Nowell

TRING, England (NC) — As Catholics gathered for a Sunday evening Mass in a small brick church in Tring, a town of some 10,000 inhabitants 35 miles northwest of London, nothing seemed unusual until the Mass began.

It was an old Tridentine Mass, said and sung in Latin, and celebrated with the permission of the local bishop.

THE MASS was shorn of the Judica psalm at the beginning and the prayers for the conversion of Russia at the end, but basically it was what Catholics throughout the world had used for four centuries prior to the post-Vatican Council II reforms. The only other notable difference was that the Canon was said aloud.

Mass began with the Confiteor while the schola chanted the Introit, the altar servers and celebrant bowing to each other as they admitted their and the congregation's sinfulness.

The reading from Acts was read in Latin and the Gospel was chanted in Latin. All knelt at the "et incarnatus" in the Creed. And the Mass concluded with

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Music and the Mass: A lot has happened...

By Sue Nowak

Critics of post-Vatican II Church music look with dismay at polka and "hootenanny" Masses. They no doubt were not pleased when songs by the likes of Cat Stevens, John Lennon and Paul McCartney and Simon and Garfunkel found their way into the Mass.

Those favoring the change laud the increased participation of the laity in the liturgy. Music "of the people" has more power, some would say.

WHETHER ONE welcomed the Council and the musical change that it elicited or not, the Council inarguably "had a powerful effect on liturgical music," said Franciscan Sister Joanne Nicgorski, music consultant for the diocesan Center for Liturgy and Prayer.

When the Second Vatican Council convened 20 years ago, Catholics were nudged from a tradition of "passive listening" into one that "called for full and active participation of the assembly," Sister Joanne said.

Traditional choirs that churchgoers listened to had to move over to make room for "folk" or "contemporary" music which parishioners would be encouraged to sing with.

"WE WERE not prepared for the change," Sister Joanne said. There was a tendency to throw out all the old music, but "the music (to replace it) had not been written," she remembers.

In the scramble to have new songs, "a vast amount of inferior music" was accepted. Some of it would have been more suitable for sing-a-longs around a campfire, Sister Joanne suggested.

"Finally we have realized we don't have the strong and beautiful music that we used to play. (But) composers with training are writing now," she said.

EFFECTIVE "Church music in the contemporary style" is being written by Father Michael Joncas of Minnesota,

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UNIVERSITY CITY — Our Mother of Confidence parish will mark the 40th anniversary of the ordination to the priesthood of Msgr. James O'Donoghue, pastor, June 5. A concelebrated anniversary Mass at 12:15 p.m. will be followed by a reception in the parish hall.

ALCALA PARK — Fifteen of the 17 San Diego County Courts of the Catholic Daughters of the Americas will install their new officers in a joint ceremony June 4 at 1:30 p.m. at the Immaculata Church. Father Michael Gallagher, Immaculata pastor, will be the celebrant of the installation Mass; a reception will follow.

Briefs

SAME ATTITUDE — The murder of Navy Cmdr. Albert Schaufelberger in El Salvador "is not going to change our attitude about the economic or military aid we are giving," President Ronald Reagan said. Schaufelberger, formerly a Chula Vista resident, was deputy commander of the U.S. military group advising the Salvadoran government in its anti-guerrilla war. He was shot in the head four times as he was parking his car at Central American University, a Jesuit-run university in San Salvador.

NO INTERFERENCE — Ethiopia's Marxist government allows the Catholic Church there to function without interference, Archbishop Paulos Tzadua of Addis Ababa said in New York. Tzadua, the leader of the Ethiopian (Eastern Rite) Catholic Church, said some schools and houses of Religious orders had been expropriated, but there are still many Church institutions in operation. Ethiopia has been allied with the Soviet Union since 1974. He said nothing about the capture by guerrillas of 10 foreign relief workers in northern Ethiopia.

MISSILE MUSINGS — Bishops in the MX missile states, Wyoming and Nebraska, expressed disappointment in the recent Congressional approval of funding for the missiles. Bishop Joseph Hart of Cheyenne, who shepherds all of Wyoming, called MX development an "immoral gesture." Archbishop Daniel Sheehan of Omaha questioned the use of the money for something so controversial. Bishop Lawrence McNamara of Grand Island, Neb., expressed "disappointment" at the decision to base missiles in the states and to release $625 million for engineering and flight tests of the MX.

$ NOT ANSWER — Money is not the answer to America's educational problems, President Ronald Reagan told the graduating class of Seton Hall University after receiving an honorary degree at its commencement exercises May 21. The president was granted an honorary degree that cited his use of "constitutional authority to defend the sanctity of human lives." In his address, the president said one way to improve schools without federal funds is to start paying teachers according to merit rather than seniority. He also praised tuition tax credits as a way to "encourage excellence by encouraging parental choice."

KIDNAPPED — Druze Moslem gunmen kidnapped Maronite Catholic Archbishop Joseph Khoury of Tyre May 23 but released him several hours later following direct pleas from Lebanese President Amin Gemayel. The archbishop's abduction touched off fears that a local feud would erupt into a full-scale conflict between Druze and Christians in Lebanon. The kidnapping of the archbishop, a priest and their driver capped a weekend of violence that left at least 14 Druze and nine Christians dead in the Shouf Mountains near Beirut. About 100 persons reportedly were kidnapped during the weekend.

'CRIMINAL' — The Nicaraguan Conference of Religious said the United States is responsible for the "criminal actions" of the guerrillas fighting the Sandinista government because it is the "impulsor and patron" of the invading force. A letter written by the conference said it is "incomprehensible" that the United States supports the anti-Sandinista forces while continuing to be generous in sending priests and Religious who serve the people there. President Reagan has said the U.S. aim is not to overthrow the Sandinistas, but to prevent Nicaragua from supplying arms to guerrillas in El Salvador.

PAPAL FIRST — Pope John Paul II May 21 became the first pope to attend a performance at Milan's famed La Scala opera house. "I had to become pope to come to La Scala," said the pontiff, who had often visited the Milan area as a bishop and cardinal. "But this visit, unusual as it is, means an act of presence in the world of art, that is, in a world at the service of the spirit," he said, addressing the audience after the performance.

CREDITS OK'D — The Senate Finance Committee, by a vote of 11-7, approved a tuition tax credit bill supported by President Reagan and Catholic school representatives. The bill faces a challenge in the Senate from those who say the measure will take money and talent from public schools. The credit would be for half the tuition a parent pays to send a child to a non-public elementary or secondary school up to a maximum credit of $100. That figure would increase to $200 in 1984 and to $300 in 1985. A similar bill died in the Senate last year.

BUILT-IN VIOLENCE — South Africa's white-minority government's racial segregation system of apartheid is mainly responsible for the country's escalating violence, said Archbishop Denis Hurley of Durban, president of the Southern African Bishops' Conference. He issued the statement after the bombing of the South African Air Force Headquarters in which at least 17 people died and after a retaliation bombing by South African Air Force planes in neighboring Mozambique. "Violence we abhor, but we cannot abhor ANC violence without abhoring violence built into apartheid," the archbishop said.

RESIGNED — Pope John Paul II has accepted the resignation of Bishop Thomas J. Drury of Corpus Christi, Texas, and appointed Bishop Rene H. Gracida of Pensacola-Tallahassee, Fla., to succeed him.

Official

Bishop Leo T. Maher

Saturday, June 4, 10 a.m., San Diego, Our Mother of Confidence Church, Boy Scouts of America Annual Emblem ceremony.

Sunday, June 5, 5 p.m., El Cajon, St. Kieran Church, Mass for 25th anniversary celebration. Dinner following at the Elks Club.

Monday, June 6 through Friday, June 10, San Diego, Hilton Hotel, annual diocesan clergy retreat.

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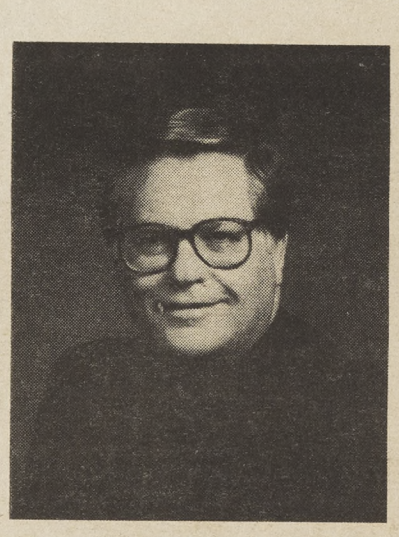
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BIRTHDAY WISHES — Pope John Paul II kisses a young boy after receiving a bouquet of flowers on his 63rd birthday during his Wednesday general audience in St. Peter's Square.

Parish Profile: St. Joseph's, Holtville

By Sue Nowak

HOLTVILLE — Unity seems to be the password for St. Joseph parish, the Catholic community in "the Carrot Capitol of the World." The town's 5,500 residents share a common work interest (the bulk of them are engaged in farming and related fields), but nationalities vary widely.

Spanish- and English-speaking live alongside Filipinos, East Indians and those of Swiss and German extraction. Mixed marriages are not uncommon: "You don't think about it because it is so common," said Claire Heffernan, the parish's English-speaking CCD assistant coordinator.

THE PRESIDENT of the Ladies of St. Joseph, who also serves as parish cook, is Hispanic; she is widowed, but for years was married to an East Indian.

"We try to integrate," Father Vincent Waiches, the pastor of St. Joseph parish, said. To assure a a good balance of nationalities on the parish council, voters are allowed to select two representatives each from the Spanish and English Masses. About 60 percent of the parish is Spanish-speaking.



Photo by Sue Nowak

PARISH TEAM — Father Vincent Waiches (he's tallest) and his associate, Father Jorge Moreno, and a few of their most active parishioners. Victory Noll Sister Muriel Balch is in front of the two priests.

The mixed heritage is nothing new to the Imperial Valley church. When it was established in 1911 it was peopled by Portuguese, Italian and Swiss immigrants along with some American-born citizens. It had "very few Mexican people at that time," Otto Eberli, parish council president, said.

THE PRESENT church, with its majority of Spanish-speaking parishioners, is lucky to have a tri-lingual pastor and a Spanish-speaking associate, Father Jorge Moreno.

Unity is also fostered by the parish council and the pastors' relationship to it, parishioners and priests agreed.

"We really do follow the decisions of the council. I think this makes for real participation of the parish," Father Waiches said.

AS COUNCIL president, Eberli feels bound to make sure parishioners are represented and that they know they can bring a concern before the body. "I don't have any plans, I don't want to push anything down anybody's throat...We hear everybody out," he explained.

Eberli's approach works, Father Waiches said, "Otto is very skilled at

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Alta, Baja California bishops meet in S.D.

By Deacon James Steinberg

ALCALA PARK — Bishops and their representatives from the dioceses of the two Californias, Arizona and the interior of Mexico, were on hand May 25 for the semi-annual meeting of the Episcopal Commission of Alta and Baja California.

The Commission, an activity of the California Catholic Conference, the Sacramento-based civil arm of California's two Roman Catholic archdioceses and 10 dioceses, enables the bishops on both sides of the U.S.-Mexican border to discuss matters of mutual concern, especially with regards to migrant farm workers, explained Father Ricardo A. Chavez, the bishops' executive secretary; Father Chavez is director of the Division of Hispanic Affairs of the CCC.

JOINING BISHOP Leo T. Maher and Auxiliary Bishop Gilbert E. Chavez of San Diego were Bishops Pierre DuMaine of San Jose; Joseph J. Madera of Fresno; Roger M. Mahony of Stockton; Manuel Perez-Gil of Mexicali; and Thaddeus Shubsda of Monterey. Non-California ordinaries attending were Bishops Luis Renoso-Cervantes of Ciudad Obregon, Sonora, and Manuel Moreno of Tucson, Ariz.

Auxiliary bishops in attendance were Most Rev. Tomas Clavel of Orange; Most Rev. Alfonso Gallegos of Sacramento; Most Rev. William Lavada of Sacramento; and Most Rev. Daniel F. Walsh of San Francisco.

Father George E. Crespin, chancellor of the Oakland diocese, was on hand, along with Father Allan F. Deck of Orange. Father Isidoro Puente represented the Tijuana diocese, currently a vacant see (Pope John Paul has not yet named a replacement for Bishop Juan Jesus Posadas, recently translated to Cuernavaca, Mexico).

THE ALTA-Baja Episcopal Commission was begun by Father (now bishop) Alfonso Gallegos in 1979, when he was director of Hispanic affairs for the California Catholic Conference, said Father Chavez. At that time, then-Father Gallegos noted that the Alta-Baja bishops had more than four million migrants and immigrants in their care.



Photo by Deacon James Steinberg

BISHOPS MEET — Discussing the common problems of the two Californias at the Diocesan Office Building last week are (facing the camera, from left): Father Ricardo Chavez; Bishop Thaddeus Shubsda of Monterey; Bishop Leo T. Maher of San Diego; Bishop Roger Mahony of Stockton; and Auxiliary Bishop Tomas Clavel of Orange. Auxiliary Bishop Gilbert E. Chavez is in the center, back to camera. The Alta and Baja California bishops meet twice yearly to discuss matters related to the common challenge they share: evangelizing and ministering to at least four million Hispanic migrants and immigrants on both sides of the U.S.-Mexican border.

On the bishops' agenda at last week's meeting was the start of a discussion concerning priests and seminarians coming into the United States from Mexico and Central America, and an update on a continuing radio evangelization project previously initiated by the commission, said Father Chavez.

"The religious experience and popular religiosity work both ways," said Father Chavez of an English-speaking culture and its effect on Spanish-speaking migrants, including priests, who come to this country to work with them.

THE ENTIRE border area is in reality a "third" culture, said Father Chavez, and the Hispanic communities Mexican priests encounter in the U.S. have ther own unique character.

"Culture is a dynamic process, something constantly changing, and we want to provide preparation for priests either prior to their coming here or after they arrive. The Polish bishops provide a year's training for their priests who come to the United States to serve Polish

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SAN DIEGO — A member of All Hallows Catholic Church, James F. Mulvaney, was one of four persons honored May 26 for his efforts in ecumenism. Mulvaney, a founder of the San Diego Region of the National Conference of Christians and Jews, received the NCCJ Regional Brotherhood Award for his efforts in promoting goodwill and understanding in the community and helping eliminate intergroup prejudice. The awards presentation was held in the International Ballroom of the San Diego Hilton Hotel.

LA JOLLA — An ecumenical vespers service with homilies by clergymen of three faiths was part of last weekend's "Service of Vespers Celebrating the Signing of the Covenant of Ecumenical Commitment." Paulist Father Phil Cunningham, Lutheran Rev. John Huber and Episcopal Father William Mahedy each spoke May 29 on the theme "There is one body and one spirit." The service took place at the University Lutheran Church and Ecumenical Center. "Our situation here is unique — the three groups use the same church building," Father Cunningham said, and that often leads to shared activities. Those attending the Vespers service signed a statement of Ecumenical covenant "pledging ourselves to work toward unity in the churches," Father Cunningham explained.



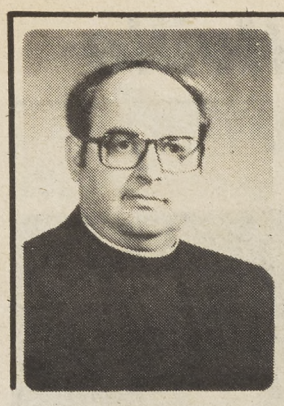
Photo by Larry Plaster

PILGRIMAGE — Thirty-five parishioners from St. Patrick Church and their pastor, Father Robert Gavotto, OSA, walked from North Park to St. Joseph Cathedral Sunday on a Holy Year pilgrimage.

NORTH PARK — Threading their way through Balboa Park, about 30 parishioners of St. Patrick Church on 30th Street made a three-and-a-half mile pilgrimage by foot from their parish to St. Joseph Cathedral, a jubilee Church for the Holy Year of Redemption.

The pilgrims, some of whom carried banners, left at 1:30 p.m. and arrived at the cathedral about one hour later, where they met 25-30 parishioners who had bussed to the site. Other pilgrims rode in car pools.

A HOLY hour liturgy with the theme "Jesus Frees and Reconciles — Together We Will Follow His Way" was led by Augustinian Father Robert Gavotto, pastor of St. Patrick Church. The parish council project was planned by Pat Bonin, liturgy commission chairman.



Editorial

By Brother William Bilton, CJM

Ms Mansour's choice

There is such a thing as freedom of conscience. There is also such a thing as responsible freedom; freedom within the context of commitment to the community one lives in and serves.

Agnes Mary Mansour is still director of Michigan's Department of Social Services — but she is no longer a Sister.

She had a choice to make. She made it.

Archbishop Edmund Szoka of Detroit told her she must resign her job because her duties required that she distribute funds used in abortions.

She refused.

The case became notorious in this country and eventually won the personal attention of Pope John Paul II.

Agnes Mary Mansour had to decide between being obedient and remaining a Sister of Mercy or quitting her vocation of 30 years.

Under claims of "freedom of conscience," she chose her job.

In spite of all the rhetoric from the National Assembly of Women Religious and the National Coalition of American Nuns, Ms Mansour was not denied freedom of conscience. There was a serious — and apparently irreconcilable — difference between herself and those in the highest levels of Church authority.

She exercised her freedom of conscience. She made a choice. So did the Vatican.

Strange how supporters of Ms Mansour bemoan Church authorities the same freedom they claim for their friend and colleague.

Strange they would accuse Vatican authorities of male chauvinism and insist they are without prejudice or vested interest in their own position.

Strange they would place working in a secular, government position above support of Church teaching regarding abortion.

It is somehow difficult to reconcile Ms Mansour's resignation from the Sisters of Mercy with the claims that she did so in obedience to the pope and in obedience to her vow of service to the poor. That position begs for clarification.

If, indeed, Ms Mansour were concerned with obedience,

- it seems she would have readily resigned her government position rather than dispense funds that paid for abortions among the poor;
- it seems she would have cherished her vows in the Church as a means of enriching the poor in spiritual ways, as well as materially.
- it seems she would have embraced — after leaving the government post — life in the slums or poor rural areas for the sake of obedience to the gospel, her pope, her archbishop and her own Religious superiors.

We understand the strong motivation of people — such as Ms Mansour — who want to stand prophetically in defense of freedom, personal responsibility and effective ministry.

We understand, also, the spiritual wealth in submission, humility and self-sacrifice.

Mother Teresa is a stalwart example of how one woman can remain faithful to her vows and still change the world. Catherine DeHueck Dougherty and Dorothy Day are two others who come immediately to mind, to say nothing of St. Clare, St. Catherine of Siena and St. Elizabeth Seton.

SOUTHERN CROSS

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Letters . . .

At the SAME time?

I will not support your leftist-leaning newspaper, especially when you refuse to print a balanced viewpoint. *Anything* which is socialistic, Democratic (party) or alien (Hispanic and illegal) is OK. Too bad you hate America.

C.S.
San Diego

I will not support your far-out conservative newspaper. You cater to the right-wing fringe.

A.P.
Carlsbad

Tongue-speak?

During a Charismatic prayer meeting, why must there be a "speaking in tongues"?

I attended such meetings and not one blessed soul was able to interpret anything at all!?!

Cardinal Suenens of Belgium was *permitted by Rome* to inject the charismatic movement into the Latin Church and thus merited the Templeton Award of some $50,000, delivered to him at Buckingham Palace by the queen's husband, for having advanced the cause of God's Kingdom on earth, etc., etc.

However, Rome has never uttered a word about *encouraging* us to "speak in tongues."

Mrs. Frances J. Woodson
San Diego

'Diabolic'

Disdainful of God's Laws to the contrary, Planned Parenthood encourages...the idea that sexual activity is to be expected and tolerated in our school children. Then, in behavior more befitting the barnyard, they are influenced in a way of life that definitely thwarts their chances of future happiness or integrity...we hope for a growing awareness of our challenging responsibility to rescue our young people from the diabolic influence of Planned Parenthood.

Charles Alexander
San Diego

Pope says 'Jump'?

It is very comforting to sit back in your swivel chair and tell the rest of U.S. to disobey a presidential order (*SC* 5/12). How many orders has Abp. Quinn disobeyed from the pope? Isn't his and all of the other bishops reply, when the pope says "Jump!", "How high?" During a war, any soldier would be shot for disobeying an order, and His Excellency knows that. Or is he too young to remember WWII? For those who sit on the sidelines, it is very easy to give advice; the fellow on the firing line has to take action. By the way, Abp. Quinn, how many orders have you disobeyed during your lifetime as a priest?

Walter P. Wallace
Encinitas

(You may write Archbishop John Quinn at 445 Church Street, San Francisco, CA 94114, and ask him.)

'What does it say?'

Isn't it great! The commencement speakers for both St. Augustine High School, Roger Hedgecock, and University of San Diego High School, Tom Payzant, have wives serving on the board of Planned Parenthood, the biggest promoter of abortion in the world. What does that say to the students?

Sherry Sykes
San Diego

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



The rocky road to Poland

When Pope John Paul II ascended Peter's throne in October 1978 there was scarcely a doubt that the strong-willed son of Poland would soon make a triumphal return to his homeland.

Less than nine months later, June 2-10, 1979, the former cardinal-archbishop of Cracow was back in Poland.

But even before that first papal trip was over a clear signal was sent for a second one. Bidding farewell to the pope at Cracow's airport June 10, Poland's aging primate, Cardinal Stefan Wyszynski, said, "May Our Lady of Czestochowa bring you back here for the 'wedding feast of Cana' of her jubilee."

It was, of course, a calculated public invitation to the pope to return in August 1982 for the 600th anniversary of the arrival in Poland of the revered icon of Our Lady of Czestochowa, patroness of the nation and symbol of Polish Catholicism.

But the path to the second visit, planned for June 16-23, has been a winding, rocky road strewn with roadblocks marking the ups and downs of Polish politics.

In Poland there was the 1980 rise of the Polish worker movement, Solidarity, accompanied by fears in the winter of 1980-81 of a Soviet invasion and occupation which would dramatically alter Poland's future.

At the Vatican there was the May 1981 assassination attempt that came close to killing the pope and left serious doubts for a while whether he would ever be able to resume his foreign travels.

On Aug. 30, 1981, Poland's state-run television network announced that Pope John Paul had accepted an invitation to visit Poland in 1982 to celebrate the sixth centenary of Our Lady of Czestochowa.

In November 1981, Archbishop (now Cardinal) Jozef Glemp of Warsaw and Gniezno, successor of Cardinal Wyszynski, who had died in May, formally invited the pope for the following August. Two weeks later the Polish government publicly expressed "satisfaction" over the plans.

Barely three weeks after that, however, on Dec. 13, 1981, the Polish government declared martial law and cracked down on Solidarity, interning thousands of activist workers and political dissidents. The possibilities of a papal trip in eight months plummeted.

In February 1982, Pope John Paul indicated to reporters on the papal plane during his trip to Africa that he still hoped to make the trip to Poland that year but also that events in Poland had made the timing uncertain. A high official in Poland at the same time said the trip had not been canceled, but would depend on the domestic situation in the next few months.

In early March, rumors surfaced in the Western press that Soviet authorities were pressuring the Polish government to cancel the trip.

At about the same time, Archbishop Glemp spoke openly of a possible postponement and sources close to Cardinal Franciszek Macharski of Cracow, Poland's other key churchman, were quoted as saying that the pope would not come if martial law were still in effect.

Jockeying between Church and state continued. Pope John Paul in May 1982 pressured for maintaining the August trip date by saying he was "morally pledged" to make the visit for the 600th anniversary celebrations.

Both the Church and the government in Poland urged domestic calm as a necessary condition for the papal trip. The Church also put heavy pressure on the government to release the rest of the internees and lift martial law to ease tensions before the trip. The Soviet news agency Tass in early July came out strongly against a papal visit, however, warning that it would cause disturbances. In July, the trip was formally postponed.

Before leaving Rome on July 22, he told reporters that the visit itself, though postponed, was a "certainty" and would probably take place between May and September of 1983. That same day, the Polish government announced further relaxations in martial law regulations and plans to release another 1,200 detainees.

On Nov. 8, the Polish news agency PAP announced that the papal visit would take place June 16-22.

Was it finally settled then? No. As the now-outlawed underground Solidarity movement planned a series of May Day demonstrations across Poland, the government warned on April 19 that disturbances could "put into question the conditions necessary for a papal visit.

Events of the first week of May raised new doubts. There were clashes with riot police and one person died as some 40,000 people joined demonstrations in various Polish cities. Unidentified persons believed to be police raided a Catholic convent, and demands by the pope and the Polish bishops for a general amnesty for remaining political prisoners were met with a blunt refusal by the government.

Our Christian Way of Life

By Enid Lanyon

The Pastor of the flock, alas

Every so often in the course of conversation someone will adjure me "Write an article on that" — and sometimes I do. The most recent such occurrence involved a priest with whom I was discussing the problems of being a "new" pastor. "You should write an article on that," he told me and since to my convent-conditioned conscience that was tantamount to a divine command — behold!

I have never kept tally of the number of "new" pastors I have watched come into a parish — they are in conscience bound to make their own, but it is considerable. Some of them are fortunate enough to succeed a priest who was disliked by almost the entire parish, in which case he has it made, for anything is better than what went before! This, however, seldom happens. Each pastor has his adherents, perhaps even idolizers who present a solid phalange of resistance to anyone daring to attempt to try on his shoes.

THERE ARE, it seems to me, four fairly well defined factions in every parish, although the predominance of one over the other varies from parish to parish. There are those who carry on their adolescent rebellion against authority in the relatively safe confines of the church and contest every pastoral decision. They prefer rule by committee but a committee of one, themselves.

There are those who loved the previous pastor so much that the sight of another in the pulpit or wearing "his" vestments produces pangs of frustrated adoration. Their resistance is couched in terms more of sorrow than anger, but introduces a subtle undermining of the new man's efforts.

There are those who like to run things themselves but who sidle up to the shepherd with ingratiating charm in order to establish their position of prominence and superiority with the new as with the old.

FINALLY THERE are those who perceive their responsibility in the parish as support and aid to the pastor and who will work with him as impartially as with the last one, accepting that things will be different because the man is, but not necessarily "worse" or "better."

The greatest obstacle for the new pastor is the expectations of the people. If the previous pastor was away a great deal, they expect the present one to live the life of a hermit. If the previous one did not attend as many meetings as they liked him to, this one must attend all, without fail. He must be immediately available for every sick call or emergency problem, on his day off, on Sundays or when on retreat and so on. He must be present in the rectory whenever his parishioners choose to drop by, to talk about things that concern them, to disseminate parish gossip, or merely to share a cup of coffee.

He must also be cheerful, always obviously pleased to see even the most cantakerous of his flock, charming to ladies and old folk, responsive and friendly to children, regardless of their behaviour and non-partisan in parish squabbles, except when he is expected to decide for one side or the other. He also must know when to stand by and when to intervene without being influenced one way or another.

BUT ABOVE all, he must be holy. "Every parish wants Jesus Christ for its pastor," one diocesan director of personnel has sighed, "But there just aren't that many Jesus Christs around!" Becoming holy takes time. Even the most dedicated pastor does not rise in the morning with the decision, "Today I will be holy." Holiness requires time for prayer, meditation, contemplation and for retreats and days of prayer. It also requires time with a spiritual director. That means time spent away from the parish, in spirit if not in presence.

Parishioners seldom look at their parish or their expectations from the point of view of the pastor. They do not see him as a man who has been removed from a situation with which he was familiar and therefore relatively at ease, and plunged into an alien environment where he is lucky to find already established friends. They do not see him as possibly suffering loneliness and at least passing fear of rejection. They do not see his need for affection and acceptance and the concession of at least four to six months to settle in and "get the feel of the place" and people, before insistent demands are made for him to conform to some image which may be at odds with his own personality. Pastors are sent to minister to the people, it is true, but there is a reciprocity involved that parishioners need to be more aware of.

From the Archives

By Sister Catherine Louise LaCoste, CSJ

Poor Sisters of Nazareth — Part III

The lengthy restoration history of the Mission begins in the San Diego Archives with a 1909 letter to Bishop Thomas James Conaty from the Bank of Commerce and Trust Company, signed by president Julius Wangeheim, who was chairman of the Civic Improvement Committee for San Diego. In his letter he advocates the possibility of preserving the Old Mission and surrounding it with a park that would make it for all time a conspicuous memorial. Funds were raised through the efforts of many people during the ensuing years. Finally, on September 13, 1931, the formal dedication ceremonies took place, with Albert V. Mayrhofer acting as general chairman of the re-dedication and the fiesta planned to celebrate it.

After the first groups of Sisters had finally settled, they began in earnest to educate themselves by attending classes at the San Diego Normal School. Classes in Constitutional Civics and School Law were a severe trial to the Sisters, especially the latter classes. They were anti-religious in nature, based on the supposed advantage of excluding religion from the schools and the necessity of attending the public schools as a preparation for good citizenship.

THE SISTERS did not plan to have their own school at the orphanage until March of 1925, so in the meantime the children attended classes at St. John the Evangelist School on Normal St., under the supervision of the Sisters of St. Joseph of Carondelet.

In October of 1926, three new Sisters arrived in San Diego. In December of 1928, Bishop Cantwell asked the Sisters to assume charge of St. Francis School in the Los Angeles Diocese, on 40 acres of land adjoining Mission San Fernando, then under the care of the Oblate Fathers. In return for staffing the school, the 40 acres would be given to the Sisters. Bishop Cantwell was refused and appealed to the Sisters again in November of 1929. Mother M. Macrise refused again due to the lack of Sisters, but she was able, however, to send two more Sisters for the San Diego Mission.

ON FEBRUARY 8, 1930, visas were granted to Sisters Elizabeth Murphy, Kathleen Walsh, and Nora McCarthy. Sister M. Cyprian, the Superior of Nazareth House, Old Mission, wrote: "Mother General was putting a surprise over on us all" by sending Sisters to prepare for the San Fernando Mission Orphanage site of 46 acres plus. She was informed that Mother Irenaeus and companion would arrive for the San Fernando Mission around January 1, 1931.

In July of 1931, Mother Cyprian asked for and received authorization from Bishop Cantwell to claim bells and other artifacts around the diocese that might belong to the Mission San Diego. These objects were intended for a museum. Priests in charge of other missions were authorized to make donations to the Sisters with the understanding that the items would be held in trust for the missions to which they belonged.

By now the Sisters were beginning to branch out further into the Los Angeles diocese. Mother General Mary Macrise wrote to Bishop Cantwell for the deed to the property for the new Nazareth House on Magnolia and Sepulveda Boulevards in Van Nuys, which they hoped to open by 1932.

Moral Perspectives

By Rev. Gerald Coleman, SS

Sexuality — IV

We have attempted to demonstrate as a focal point that removed from the context of love, sex is a mystery vandalized. A person, in other words, should never be reduced to his or her genital functioning.

As Christians we assert and believe that as human persons we have been created in our totality as images of God. To indicate that a person is sexual, then, means first of all that he or she is created in wholeness in the likeness of God, an image that means being relational: i.e., other-oriented, incomplete in oneself, social directed.

WE HAVE also indicated that many times people tend to confuse physical desire for sex with the affective desire for intimacy. We experience sexual desire and think that what we need is genital satisfaction when actually we are longing for closeness.

Sexual arousal, therefore, needs to be clearly distinguished from love. We must always remember that the Scriptures appreciate sex as a gift from God moving us from loneliness to relationship (Gen. 2:24).

From the theological point of view, human sexuality is the concrete manifestation of the divine call to completion.

THE LAST article began the discussion of masturbation, a conversation which assumes that since sexuality is grounded in the center of human personality, its actuation affects the entire person.

Some popular approaches to this question in fact deny this assumption. For example, one commonly used text on sexuality states that masturbation is merely another kind of self-stimulation (e.g., thumbsucking) and "only becomes a problem when it is compulsive, guilt-ridden, and a substitute for something missing in other areas of one's life" (E. Pierson, ***Female and Male,*** 1974).

One should not either over-exaggerate the significance of masturbation nor should one totally ignore its potential for meaning.

BOTH ENDS of the spectrum are misleading.

In considering masturbation we must always recall that as Christians we never want to give to genitality a priority over affection and intimacy. Such false prioritizing leads to the creation of the orgasm-maniac.

Furthermore, priority should not be given to imagination over real sexual subjects. Another way of saying this same thing is that priority should never be given to pleasure all by itself: i.e., divorced from real achievements that produce meaning and quality

WE SUGGESTED last time that the fundamental question here is, "Is masturbation a good and human way of communicating?"

In light of this priority-approach, we must conclude that masturbation is never the human ideal. Why?

Maturbation does not express love and tenderness; it is not a creative gift; it is not other-directed; it is a substitute for reality; it is curling in upon oneself; it is auto-erotic.

IN DEALING with the question in either ourselves or others, however, we should always avoid certain extremes: e.g., being hysterical ("you'll go blind if you keep doing that").

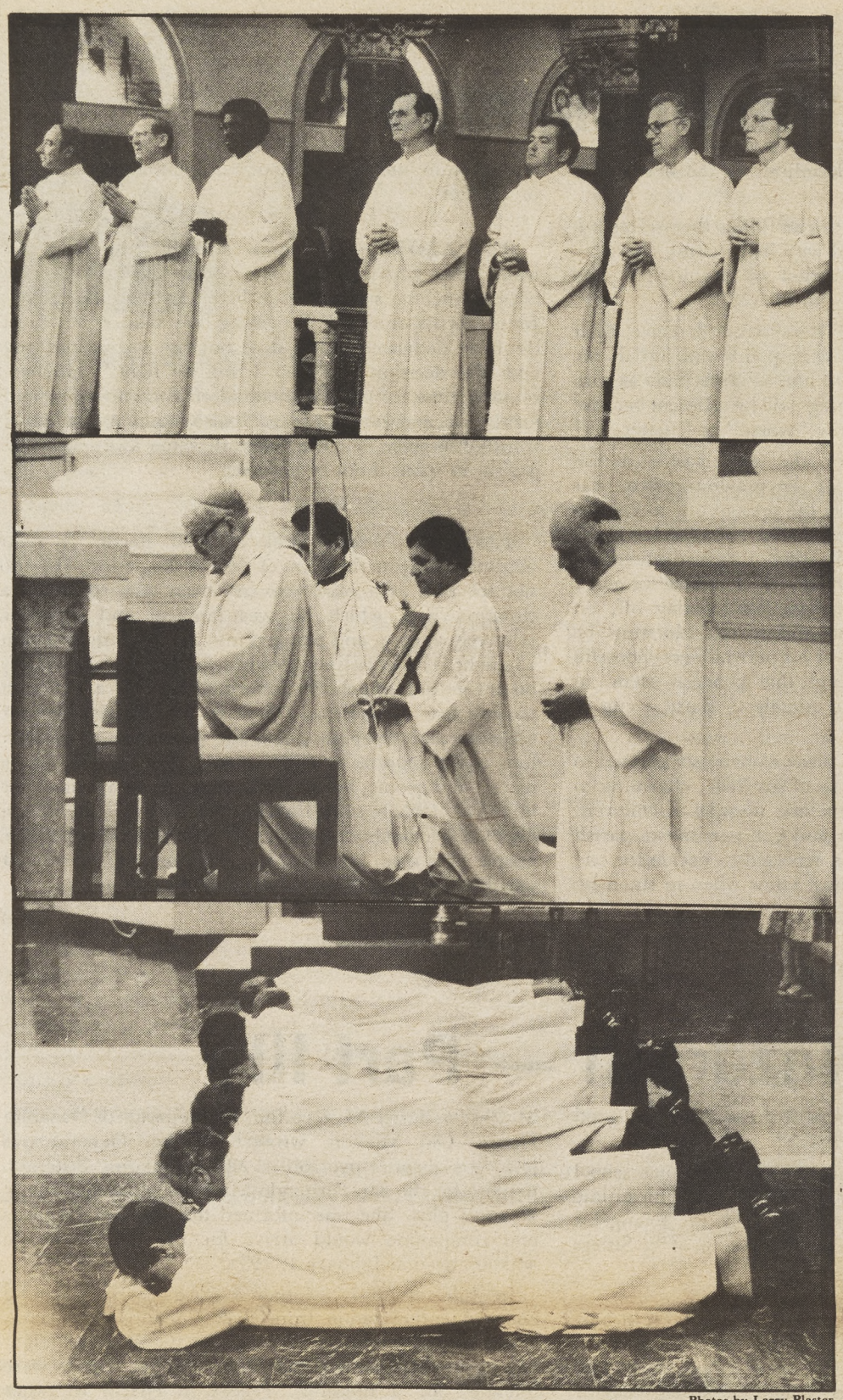
We must always approach the question **wisely.** What does this mean?

Always respect the possible distress that masturbation causes many people. It is important to recall that masturbation is usually the vehicle by which new self-discoveries are made about being a moral person.

WE MUST then, assist ourselves or others to find **through** masturbation, should this be occurring, the true human meaning of one's sexuality, a meaning that is never encapsulized **in** masturbation.

It is necessary as well to seek out, at least casually, the reason for the masturbation: e.g., tension; loneliness; frustration. Often, these are the real difficulties that people are facing.

Masturbation can also simply be a quest for an easy thrill. In this type of phenomenon, we should never make of masturbation something greater than in fact it is. Such over-reaction, especially in dealing with young people, causes unnecessary tensions and guilt-problems.



Photos by Larry Plaster

DEACON ORDINATION — Seven married men were ordained to the permanent diaconate by Bishop Leo T. Maher Saturday at the Immaculata Church. The seven ordinands lined up in the sanctuary (top) prior to the singing of the Litany of the Saints. While the bishop kneeled (center) the candidates prostrated themselves for the Litany. More photos on page 10.

Seven more deacons ordained

Continued from page 1

Church, Coronado. Retired, he and his wife Helen have five children.

The seven completed four years of study and spiritual formation leading to ordination, and as deacons will have faculties to preach, baptize, witness marriages, and assist at funerals, in addition to their specific ministries for the parish and diocese.

They received the traditional mandate of "Believe what you read, teach what you believe, and practice what you teach" from Bishop Maher, and made a promise of obedience to him and his successors.

THE WIVES of the ordinands stated their resolve to support their husbands in their ministry, and after the men prostrated themselves in the sanctuary for the Litany of the Saints, Bishop Maher imposed hands on the head of each.

Following the consecratory prayer by the bishop, the new deacons, assisted by their wives, were invested with the stole and dalmatic as signs of their new ministry in the Church. They then received the Book of Gospels and the Kiss of Peace from Bishop Maher.

A reception followed at USD's Camino Hall, to be followed by formal installation in their home parishes by the pastor.

ACCORDING TO the Bishops' Committee for the Permanent Diaconate, most deacons are aged 41 to 60 (almost 70 percent); married (94 percent); and white (82 percent); the number of Hispanic deacons (13) and black deacons (four percent) is smaller, and less than one percent are from other racial or ethnic backgrounds.

Of the 55 deacons now serving in the San Diego diocese, seven were ordained for other dioceses; the Archdiocese of Chicago has more permanent deacons than any other U.S. diocese or archdiocese (430), and is followed by the Archdioceses of Newark (237) and Hartford (213), while another dozen sees have 100 or more deacons.

The permanent diaconate was restored to the Church by Pope Paul VI in 1967, upon the recommendation of the Second Vatican Council; both married and unmarried men may be ordained, but unmarried deacons must remain celibate and married deacons who lose their wives may not remarry.

OF THE more than 2,300 diaconal candidates now in formation in the United States, 70 percent are aged 41-60; here in the San Diego diocese, a total of 29 men will be in formation when classes begin again this fall.

Alta, Baja bishops meet here...

Continued from page 3

communities here, and that's one model we're looking at," said Father Chavez.

Another area of concern to the U.S. and Mexican bishops is that migrants coming to the United States not encounter a "variant-type" of theology, said Father Chavez. Choosing radio as an important means of evangelization, the bishops had earlier contracted with Franciscan Communications in Los Angeles to produce three pilot programs on Tradition, the bible, and the final things (eschatology).

"RADIO IS the way to go on both sides of the border," said Father Chavez, and another 39 15-minute programs will be funded. They will reach Spanish-speaking migrant workers in California, and also be beamed into Mexico, where the law discriminates against the Catholic Church and makes such programming illegal.

Bishops in Arizona and Texas have also expressed interest in the radio evangelization project, said Father Chavez; all the bishops, he noted, are concerned with Pentecostal and other Protestant inroads among people who have always been traditionally Roman Catholic.

The Puebla document; and the "meaning of its preferential option for the poor," guides the U.S. and Mexican bishops when dealing with the evangelization of Hispanic immigrants along the common border, said Father Chavez. The twice-yearly meetings, he added, give them "an opportunity for exchange in theological matters."

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She says 'five little words' changed family planning

By Stephen Karlinchak

PITTSBURGH (NC) — Five little words are responsible for a massive increase in the number of natural family planning centers in the United States, according to the Reagan administration's director of family planning programs.

"In 1974 when the first directory of natural family planning sites was developed there were only 60 NFP programs," said Marjory Mecklenburg, deputy assistant secretary, Department of Health and Human Services. "Eight short years later the number of NFP programs has grown to over 1,000."

MS. MECKLENBURG was in Pittsburgh May 23 to address the Second International Symposium on Natural Family Planning. The May 22-25 symposium included reports on the medical aspects of natural family planning, programs for adolescents and new natural family planning devices.

In 1975, Ms. Mecklenburg said, the HEW Title X statute "was changed significantly with addition of five little words, 'including natural family planning methods.' From that time on the Title X law has required that federal family planning include natural family planning. The next several years were a period when the office of family planning committed a significant portion of its service delivery improvement funds to NFP activities."

Ms. Mecklenburg said the federal funds were used to develop NFP curriculum and teacher training programs, a demonstration of the feasibility and the cost effectiveness of free-standing NFP sites and conferences and workshops to share the NFP's private sector experiences and expertise.

THESE AND other federal activities contributed to the increase of natural family planning programs in the last decade, she said. "But clearly, it is the private sector that has been the driving force in the efforts that have resulted in a 17-fold increase of NFP programs."

The next step, Ms. Mecklenburg said, is to determine why the publicly sponsored NFP programs have not expanded as fully as those in the private sector. Ms. Mecklenburg said that over the next several months her office will consult with people knowledgable in NFP programs to obtain their perspectives on developing more programs in the public sector.

An official of the National Conference of Catholic Bishops gave a status report about the national natural family planning program within the Catholic Church.

MSGR. JAMES T. McHugh, director of the Diocesan Plan for Natural Family Planning Program Development of the NCCB, said the initiative for the program began after the 1980 Synod of Bishops in Rome. After receiving a grant from the Knights of Columbus, the three-year program became operational Jan. 1, 1982.

"The diocesan development program is a booklet which outlines the things which church agencies or instructors can do to either initiate natural family planning programs or expand those presently in existence," Msgr. McHugh said.

The plan calls for a diocesan coordinating committee and diocesan coordinator to supervise, monitor or assist programs in a diocese; for integrating NFP programs into existing diocesan agencies; for coordinating efforts for the existing NFP groups; for the establishment of sites for the training of NFP clients and teachers and for cooperation from existing NFP providers.

MSGR. McHUGH said that approximately 150 out of 173 dioceses have appointed a diocesan NFP coordinator.

Msgr. McHugh said that one area in which there is a need is priest education on natural family planning. He said that priests are negative or at least reticent regarding natural family planning and the diocesan NFP programs cannot succeed without the support of priests.

Warning that what he was about to say were generalizations from the study, Msgr. McHugh said, "First of all, the priests really didn't understand. Priests were not generally aware of the developments in natural family planning, probably they were thinking of rhythm."

SECONDLY, HE said, that priests are apprehensive of natural family planning because of the debates within the natural family planning movement and they don't want to get caught in the crossfire.

A third reason, Msgr. McHugh said, is that priests don't want to feel responsible for a couple's unplanned pregnancy.

Saying that he felt that those reasons might be "pop-sociology" observations, Msgr. McHugh said to get the priests to become enthusiastic, it will be necessary to give them a reason that is consistent with how they see themselves in the role of priest.

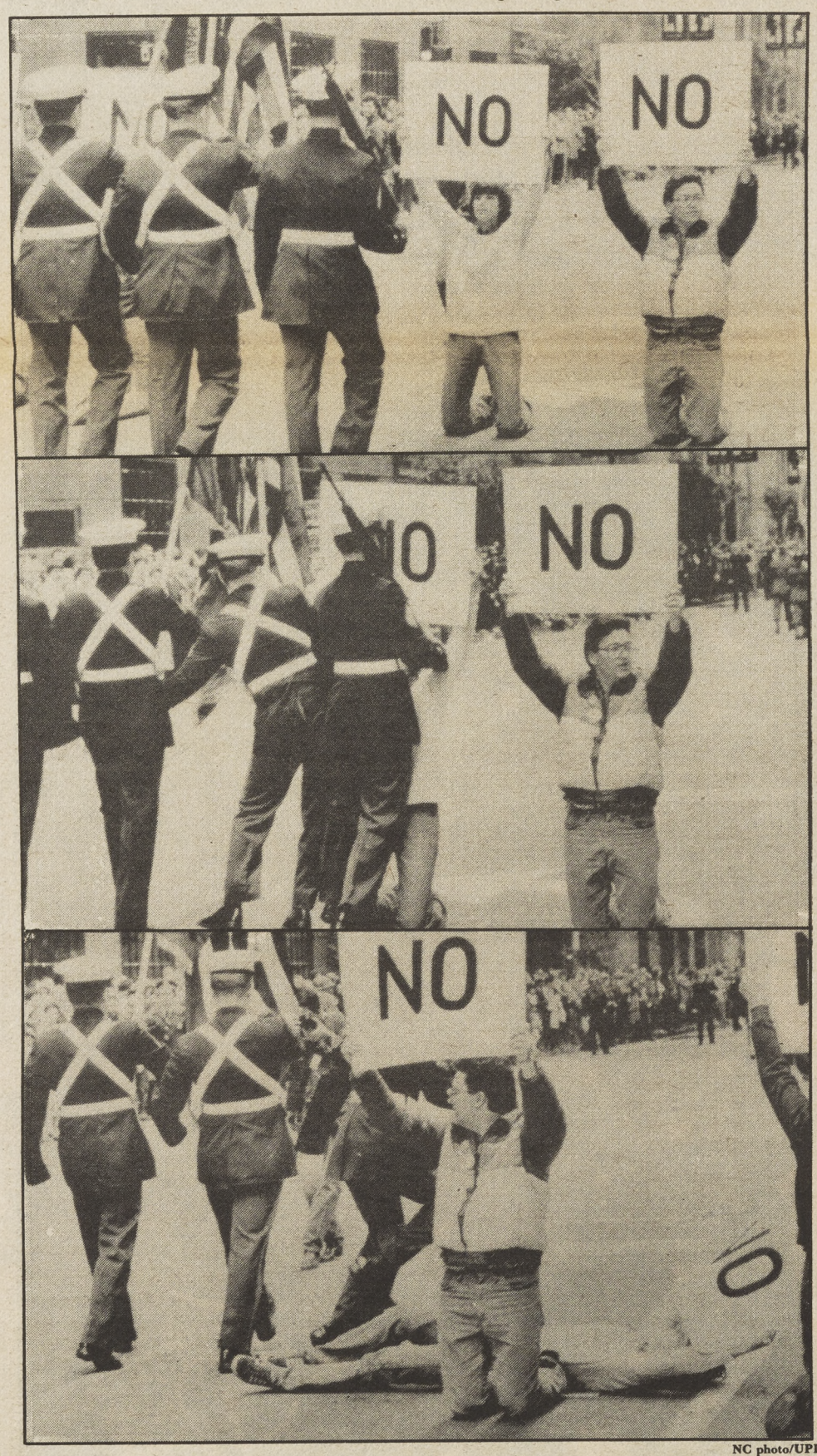
"IF YOU think that they should understand all the methods of natural family planning," he said, "and become something like a quasi-instructor, you probably won't get them to do anything because they don't see themselves as quasi-instructors. They see themselves as priests, especially the younger clergy. If you are going to invite them to participate, you are going to have to give them a role that they can play."

The symposium was sponsored by the Human Life and Natural Family Planning Foundation, the Los Angeles Regional Family Planning Council, the Family Health Council of Western Pennsylvania, the Japan Family Life Association, the International Federation for Family Life Promotion and Natural Family Planning of New England.



Photo by Bob Gietzen

GIFT ROSARY — Linda Laue of St. John of the Cross parish, Lemon Grove, presents a Rosary made especially for St. Joseph Cathedral to Msgr. Rudolph Galindo, the rector. She is making an over-size Rosary for each bishop and parish in the diocese. Also in the photo are her husband, Chris, and Father Donald Buchanan, associate at St. John of the Cross.



NC photo/UPI

NO-NO, NO-NO, NO — Two kneeling, sign-carrying demonstrators attempted to make a negative statement during an Armed Forces Week Parade in Chicago's Loop, but a Marine Corps Color guard kept on marching along. A hip check (middle photo) by the flag-bearer gave a woman demonstrator an unwanted time out, and police dragged the two out of the line of march moments later.

'No podium for politicos...'

KANSAS CITY, Kan. (NC) — Archbishop Ignatius Strecker said he withdrew an invitation for a Kansas Congressman to speak at a high school graduation because, "In no instance do we want any archdiocesan institution to even appear to be making a podium available for political purposes."

In a May 20 pastoral letter Archbishop Strecker outlined his reasons for having the principal of Immaculata High School, an inter-parochial school in Leavenworth, withdraw an invitation to Rep. James Slattery (D-Kan.) to give a commencement address.

SLATTERY WAS to speak May 15, but the week before, the archbishop asked the principal to cancel the talk. The congressman had voted for legislation providing federal funds for limited fetal research; the U.S. Catholic Conference has supported another measure on the issue. A Catholic, Slattery was reported to have said that cancellation of his appearance was due to pressure from pro-life groups.

But in his letter, Archbishop Strecker did not bring up the fetal experimentation issue nor did he mention Slattery by name.

"My position is that political persons, in our American system of politics, should not be invited to give commencement addresses or be the principal speaker on similar Catholic occasions because of the obvious political overtones," said the archbishop.

"THERE ARE times when the Church must maintain its complete independence of government," he said.

SAN DIEGO — INTERSCHOLA, a locally-based nonprofit student exchange program is seeking a Catholic family to host an international exchange student, Juan Carlos San Martin Lens, 16, of Spain, for the 1983-84 school year. Juan Carlos, an active Catholic, is a well-rounded student, fluent in English, with a variety of interests. He has won trophies in golf, track, and soccer, and sings in the chorus and strolling minstrels group. The ideal host family for Juan Carlos would be Catholic, sports-minded, warm, loving, family-oriented, and enjoy music. For more information about hosting Juan Carlos, please call INTERSCHOLA at 222-8787.



DRIVE LIKE HEAVEN — Hondo is a small Texas town on U.S. 90 between Uvalde, birthplace of John Nance Garner, U.S. vice-president from 1933 to 1941, and the city of San Antonio. Along the highway in the center of town between the railroad tracks and the road, residents have erected this unusual sign welcoming people to — and through — their community.

CLAIREMONT — "What the world needs is imperfect people who are happy," said a Sister who led a day of recollection May 26 for local religious educators. "Everything in the world is militating against a compassionate stance toward life," she added.

Sister Mary Kathleen McCarthy, provincial superior for the Sisters of St. Joseph of Carondelet, spoke to about 60 religious education leaders last Thursday at the Benedictine Convent of Perpetual Adoration. "Ministering to the Ministers" was the title of the program organized by the diocesan Office of Religious Education.

PRIESTS, SISTERS and laity who are educators often want to appear to be perfect and in control at all times, she said. The stress of acting faultless can lead to impatience and a lack of compassion, Sister Mary Kathleen said. She warned against the "American" tendency to be product-oriented — or needing "to do a lot to feel like we've accomplished something."

Compassion comes when Christians have a faith perspective and can laugh at their mistakes. "Honesty and humility and sharing the human condition — that's compassion," she said.

The virtue of compassion is not mere sentiment, but leads to work and justice, she said, adding "Injustice is the prime enemy of compassion."

"I NEEDED a day of peace and recollection...a break from the working world," Jo Barone, a master catechist for St. Therese parish, said.

Divine Charity Sister Caroline Bachman, a director of religious education at St. Elizabeth Seton Parish in Rancho La Costa, saw the day as a chance for spiritual enrichment with the community of teachers. "We are all tied in together. It's one effort," she said.

"Personal growth" was Maria Valle's reason for attending along with other staff members from Our Lady of Mount Carmel Church, Rancho Penasquitos. She and her husband, Ernest, just finished a year of teaching high school students.

THE DAY ended with a Mass celebrated by Father Stephen McCall.

ALCALA PARK — "RCIA Beginnings" and "RCIA Revisited," institutes for the Christian Initiation of Adults, will be held at the University of San Diego June 19-24 and June 26-July 1. Designed for the laity, diocesan and parish leadership teams, the institutes are co-sponsored by the North American Forum on the Catechumenate and USD's Office of Continuing Education. For information, call 293-4585.

SAN DIEGO — Catholic Community Services will have access to a portion of the $650,000 that United Way of San Diego recently received from the federal government. The money will supplement emergency food and shelter programs in the county, said Father Douglas Regin, director of Catholic Community Services.

St. Joseph parish, Holtville...

Continued from page 3

what he does. He does it very diplomatically."

The Valley community, east of El Centro, is a place of "tremendous isolation" with "debilitating" weather, Father Waiches said. The hot, dry climate has summer temperatures that regularly bound above 100 degrees.

THAT MAY be one reason why few pastors have served there for more than a year or two. No pastor has served there longer than Father Waiches' five-and-a-half years.

"This is a different type of life," Father Waiches said. Most of the work is done early in the morning or in the evening and the weather explains why "the magic word is siesta," he said.

Life in Holtville has not been one long nap for Father Waiches. A small-town pastor is "the secretary, the irrigator and the cook," he said. "You do everything here. It's not like a big parish."

THE PRIEST didn't complain about his job, but described it with a sense of adventure. "People work hard in the Valley. I think the priest should be like his people," he said.

Father Moreno is an important link to the Hispanic Catholics, Father Waiches said. He caters to Spanish-speaking parishioners' language and cultural needs. "It's something we Anglos can't provide...It's important to absorb these people into our Church, otherwise it's an alien Church to them."

Father Moreno, who was transferred from Our Lady of Angels in San Diego a few months ago, works "to unite the people and help them pastorally and communally," he said. Even if Spanish-speaking Americans feel like strangers in the United States, he said, he wants them to feel that they are part of the Church.

FOR 11 years Father Moreno was secretary to the Bishop of Mexicali and for another nine years he was a pastor in Mexicali. The loss of "prestige" in the step to associate pastor in a small parish does not bother him. He saw the great need for Spanish-speaking priests in Southern California, so he came here "to serve," he said.

CCD is bi-lingual. There are 389 children in both languages with 32 teachers and 9 Spanish-speaking aides. Even the pre-school is bi-lingual.

Mrs. Heffernan, the assistant coordinator of the English-speaking CCD program, is the kindergarten teacher.

"WITH KINDERGARTEN kids there are no big goals...kind of an enjoyment and joy. At that age we have a lot of fun," she said.

The parish didn't have much of a program for adult education when Victory Noll Sister Muriel Balch became the director of religious education. There was little coordination between English and Spanish programs, she said.

A great deal of her time in the last three years has been devoted to classes on parenting, Genesis II, Romans 8 and the Beatitudes. Usually, about 30 people attend the courses, except the more "threatening" ones like the Beatitudes, which was "a call to social justice," Sister Muriel said.

MRS. BETTE Martinez does book work and publicity for CCD, is a hospital volunteer, is in a RENEW core group with her husband and works at a daycare center. "I'm one of those people who does a little of this and a little of that," she said.

"I think a lot of these people have a beautiful spirit of service. No parish could exist today without the dedication of its lay people," Father Waiches said.

Another parishioner whose volunteer interests extend beyond the parish is Sally Dhaliwal, president of the Ladies of St. Joseph's. The ladies serve as the altar society. Their handwork is sold in bazaars twice yearly. The proceeds are used to buy altar articles.

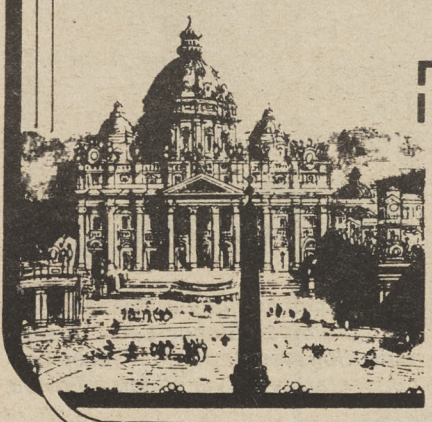
THE UNITY at St. Joseph parish is real, Father Waiches said. "We're trying to form Christ in ourselves and in the people of the parish. The parishioners are trying to evangelize others. We have a concept of working toward integration — that we're all members of the mystical body of Christ."

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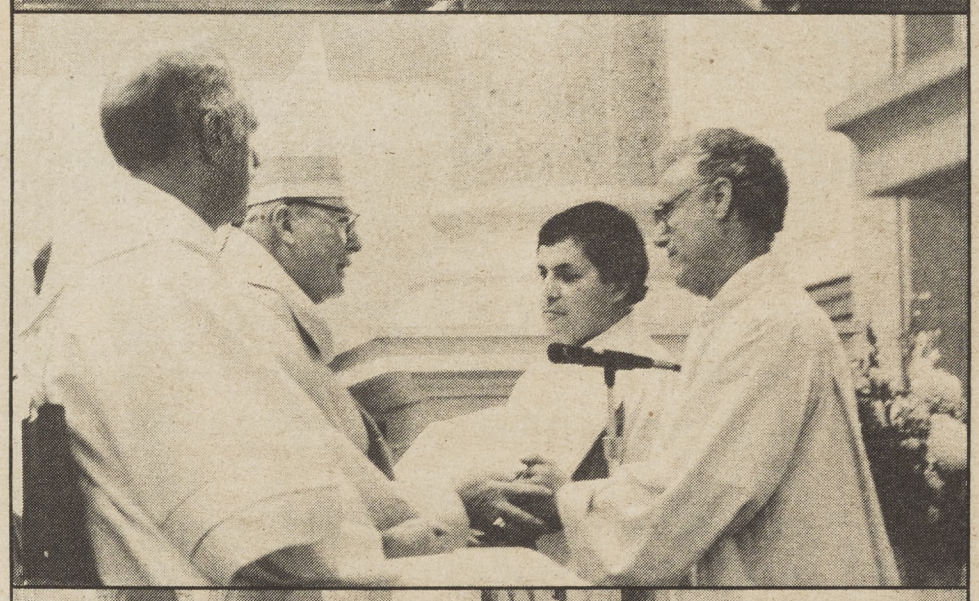
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AT LA SCALA — Pope John Paul II addresses a packed house at the famed La Scala opera house in Milan, Italy. He was the first pope to visit the city in 565 years and the first ever to attend a performance at La Scala. His 50-hour visit to Milan was marred by persistent rain and the fire-bombing May 20 of a wooden altar for an outdoor Mass. It was repaired two days later when the pope closed the Italian Eucharistic Congress.







Photos by Larry Plaster

DEACON ORDINATIONS — The seven married men ordained permanent deacons last Saturday sat with their families as Mass began. Each promised Bishop Leo T. Maher — and his successors — their obedience before ordination (center photo). The bishop then placed his hands on the head of each; the consecratory prayer which followed completed the sacrament of Holy Orders.



NC photo/UPI

CAPITOL OFFENSE — Franciscan Father Richard Rohr of Cincinnati was one of 243 demonstrators arrested after a prayer-in at the U.S. Capitol Building in Washington, D.C. The demonstrators were charged with unlawful entry as the Senate continued debate on funding for the MX missile. The Catholic bishops in states where the missiles would be housed have come out against the MX.



NC photo/UPI

ON TRIAL — Fathers Niall O'Brien (left), Vicente Dagan (center) and Brian Gore appear in court in Kabankalan, the Philippines, on charges they participated in the 1982 murder of a town mayor and four of his aides. The priests pled not guilty, and said they were being framed by powerful sugar barons who resent their efforts to organize rural sugar workers.

Tridentine Mass still allowed in England, Wales

Continued from page 1

the Last Gospel, John's proclamation of the Incarnation.

BUT DIDN'T the Tridentine Mass — named after the 16th-century Council of Trent because it was the product of liturgical reforms mandated by the council — go out of use in 1970 with the introduction of the new Roman Missal?

In general, the answer is yes. When Pope Paul VI issued the new missal, he suppressed the use of the Tridentine rite in public Masses.

The replacement of the Tridentine rite did not make it illicit to celebrate the Mass in Latin as long as the celebration is according to the new Roman Missal. Mass in Latin, according to the new missal, is celebrated often at the Vatican, particularly at international gatherings. The suppression was only of the Tridentine rite, and not of the Latin language.

BUT THERE were two exceptions, the main one granted to the English and Welsh bishops.

In 1971 the late Cardinal John Heenan of Westminster asked Pope Paul to let the English and Welsh bishops permit public celebration of the old rite on certain occasions. This the pope granted, and the resulting permission is known as the "Heenan Indult." It allows the use of the Tridentine rite as modified up to 1967.

Cardinal Heenan asked for the indult because of the strong historical attachment of English and Welsh Catholics to the old liturgy. Loyalty to the Catholic Church was always presented in terms of loyalty to the Mass as against the Anglican reformers who substituted English and the Book of Common Prayer for the Latin liturgy.

IN THE other exception, Pope Paul allowed bishops to dispense those priests who, because of advanced age or serious infirmity, would have grave difficulty in making the change. However, these priests could celebrate Mass in the old rite only in private, not before a congregation.

At the Vatican, a well-placed source said the dispensation for elderly priests, which is no longer given, and the Heenan Indult were the only two exceptions. The Holy See, the source added, has asked the English and Welsh bishops to give up the indult.

Tridentine Masses in England are organized regularly by the Latin Mass Society, formed in 1965 to preserve the Mass in Latin and subsequently, with the introduction of the new rite, to preserve the old Tridentine Mass.

USUALLY ONE Tridentine Mass is celebrated somewhere in England and Wales every week. There is a Latin Tridentine Mass said in the crypt of Westminster Cathedral at 4:30 p.m. on the first Saturday of every month. Twice a year the society is allowed to have Mass at the cathedral's main altar.

The use made of the Heenan Indult varies from diocese to diocese. Some dioceses permit Tridentine Masses but will not let them be advertised, some allow advertisement, and some do not allow the Masses, saying there is little or no demand.



LOVE FOR CHILDREN — Deacon Don Van Scoy and his wife Margie of Farmer's Branch, Texas, have one natural child, but have been parents to 120 adopted and foster children. See story page 14.

Advertisements over a six-week period in the ***Catholic Herald,*** a London-based national Catholic weekly, showed five Latin Masses in the Westminster Archdiocese, five in the Leeds Diocese, and one each in the dioceses of Arundel and Brighton, Salford and Brentwood.

THERE ARE also regular Latin Masses in the Archdiocese of Birmingham, but they cannot be advertised in the Catholic press.

People also learn of the Masses by word of mouth or by belonging to the Latin Mass Society, which says it has about 4,000 members and another 1,000 to 2,000 adherents. The Catholic population of England and Wales is about 4.3 million.

"Over the past two or three years we have been getting more and more young members," said the society's secretary, Mrs. Suzette Coote. "Young people are so bored and fed up with the new Mass as it is celebrated in some places."

THE SOCIETY'S chairman, Michael McMahon, a Kent businessman, is only 28.

"A lot of our new members are surprisingly young — people in their teens," he said. "There is a resurgence of interest in what one might call good liturgy."

At Tring, however, only a handful of young people were among the 50 or 60 participants. The majority seems at least in their 50s.

SOME HAD traveled considerable distances. Some were grateful for having access to the Tridentine Mass while they also accepted the new rite. Others considered the Tridentine Rite the only true Mass.

The Latin Mass Society's organizer for the area, Mrs. Angela Willbourn, said she was able to attend a Latin Mass about once a month. For other Sundays, she said, she had found a priest who celebrated Mass "with as much dignity and reverence as the new Mass is capable of."

Another worshipper, who would not give his name, said there has been "a total betrayal" of Catholic teaching and traditional Catholic observances. "I feel a need for the sanctity of the Tridentine Mass and the traditional Catholic practices."

HE SAID he regularly attends a Latin Tridentine Mass celebrated by followers of suspended Archbishop Marcel Lefebvre. These Masses are not celebrated with Vatican approval.



Photo by Deacon James Steinberg

VESTMENTS — Uni Hi students Mary Lange (left) and Ericka Moung present a set of handmade vestments to Bishop Leo T. Maher. The lion's-head design and some of the detail were done by faculty members, but students did the rest.

Rights victory called 'ominous'

Continued from page 1

THIS OF course, is not the first time that the court has upheld restrictions on religious activity because of other interests. The practice of polygamy or the opposition of parents to blood transfusions for their children are but two examples of religious belief which courts have said can be overruled in the public interest.

But where is the line to be drawn between religious beliefs which correspond to acceptable public policy and religious beliefs which do not?

Some have argued that under a policy which permits the Internal Revenue Service to remove tax exemptions for violations of public policy the Catholic Church someday may be in danger of losing its tax-exempt status for its positions on abortion or not ordaining women priests. Catholic hospitals which refuse to perform abortions or a Church policy which refuses to admit women to its ordained ministry might be judged as acting contrary to public policy and be undeserving of the public subsidy that tax exemption represents.

BUT IN its opinion in the Bob Jones case the high court attempted to make clear that public policy norms are not merely a collection of a nation's current laws and court precedents but instead are more fundamental principles developed and accepted after years of debate.

Chief Justice Warren E. Burger, who wrote the Bob Jones ruling, noted that it has taken more than 100 years, several historic court decisions, numerous pieces of legislation and many more presidential orders to embed in society the now accepted norm that racial discrimination is not to be tolerated in America.

Charitable institutions, he also noted, traditionally have had a duty to serve the public good and thus can be required to meet fundamental public policy norms if they are to enjoy the benefits of tax exemption.

THAT STILL did not satisfy one Supreme Court justice, Lewis F. Powell Jr., who during oral arguments at the court last October and again in a separate concurring opinion issued with Burger's majority ruling wondered where government authority to determine acceptable public policy ended.

During the oral arguments Powell said such authority could be used by the government to penalize socialist or pacifist organizations. He also wondered whether the IRS could use the same authority it used against Bob Jones University to strip the tax exemption of a group which discriminates on the basis of sex rather than race.

The attorney who defended the IRS policy, William T. Coleman Jr., responded that the sex discrimination issue was different. "We didn't fight a civil war over sex discrimination...No one can say it's as fundamental in our history," Coleman said.

POWELL, WHILE agreeing with the court on stripping Bob Jones University's tax exemption, wrote in his concurring opinion that nevertheless the IRS should not have the authority on its own "to decide which public policies are sufficiently 'fundamental' to require denial of tax exemptions." Rather, Congress should be the one to determine "the contours of public policy."

Mainline religious groups, such as the United Presbyterian Churches and the American Baptist Churches, which urged the court to uphold the university's right to a tax exemption, took an even more conservative view, arguing in effect that not even Congress should be able to strip a religious organization of its tax exemption. While saying they abhor the racist practices of the university, the churches said freedom of religion is so fundamental that it should be unconstitutional to penalize Bob Jones University for adhering to a sincere religious belief.

But not one Supreme Court justice was willing to accept that view. Even Justice William H. Rehnquist, who was the lone dissent in the Bob Jones case on the ground that Congress never explicitly gave IRS the authority to remove tax exemptions for groups that practice racial discrimination, said in a footnote that if Congress did give such authority he would uphold it as constitutional.

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Holy See population adviser: 'Hysteria' declining

By Jerry Filteau

WASHINGTON (NC) — The 1984 U.N. World Population Conference in Mexico City will focus new world attention on population issues.

But Msgr. James T. McHugh, newly appointed special adviser on population issues to the Holy See's Permanent Observer Mission to the United Nations, sees major changes of context for such a meeting since the last U.N. World Population Conference, held nine years ago in Bucharest, Romania.

"PRIOR TO 1974 there was a great deal of concern — near hysteria — about the increasing population rates," he said.

"Since then fertility rates and population growth rates have gone into decline," he said. "What was perceived as urgency in 1974 is not perceived as urgency in 1983."

In mid-May the U.N. Economic and Social Council completed basic plans for the 1984 conference, recommending to the General Assembly that the follow-up to the Bucharest meeting be held in Mexico City on Aug. 6-13 of next year.

SHORTLY BEFORE that Archbishop Giovanni Cheli, head of the Holy See's U.N. mission, had announced that Msgr. McHugh, a priest of the Archdiocese of Newark, N.J., had been named special adviser on population matters to the mission. His major task over the next year will be to monitor for the Vatican all population questions that arise in preparation for the 1984 U.N. conference.

The title may be new for Msgr. McHugh, but the role is not. He was a member of the Vatican delegation to the Bucharest conference in 1974 and has represented the Holy See at all major U.N. and Council of Europe meetings dealing with population issues since then.

He is also former director of the Family Life Division of the U.S. Catholic Conference and of the U.S. bishops' national Office for Pro-Life Activities and a member of the Vatican's Pontifical Council for the Laity.

MSGR. McHUGH said that in 1974 "the clear emphasis going into Bucharest was on population control."

A great deal of the organizing, preparation and fund-raising before Bucharest was dominated by U.S. organizations seeking to stem what was then being widely referred to as the world population explosion.

But since then, said Msgr. McHugh, "the developing countries have become more emphatic, more organized and more articulate in calling for a new economic order that will meet their needs and without which they do not think population control will be sufficient or successful."

"GOING INTO Bucharest, that (Third World viewpoint) was not highly visible. It emerged from that conference," he said. "This time they are going in with a clear-cut position on socio-economic development."

Before Bucharest, population projections, which "were not all that sharp" according to Msgr. McHugh, portrayed frightening growth rates that evoked images of an earth swarming with starving masses of people.

Current trends in the key areas of fertility and mortality rates, said Msgr. McHugh, suggest that the annual increase in the world's population will peak at about 88 million per year in the year 2000 and will drop to an annual increase of about 75 million by the year 2025.

AMONG MAJOR concerns the Vatican had at the Bucharest conference were that it not endorse abortion as a means of family planning or population control, that it not endorse a contraceptive mentality, that it respect basic rights of the family in the choice of family size, and that international population programs and policies protect rights of national sovereignty and individual conscience.

Msgr. McHugh said that the United Nations basically operates on two general principles on population issues: "one, that nothing should be forced on any couple, and two, that donor nations should not set conditions on acceptor nations."

He expected the question of population targets to be "an area of great discussion, because individual nations do not want to be constrained to meet certain population targets."



NC photo/UPI

FESTIVAL TRAGEDY — Father Juan Ramon de Leon, pastor of Templo de Santa Cruz Tlapacoya parish in Mexico, sorts through the rubble after a fireworks explosion demolished the church and killed more than 20 parishioners. The town of 12,000 was celebrating an annual festival when sparks from a fireworks display touched off more fireworks behind the altar.

HE DESCRIBED the role of the United Nations or outside experts as a limited one on ethical grounds: "The decision that a country should move to smaller family size has to be a decision arising from the people of that country."

On abortion, he said that a number of First World nations have liberalized abortion laws over the past decade and there is some pressure from the First World for Third World countries to use abortion as a family planning or population control mechanism. But Third World views on abortion have not undergone the same change, he said.

In general, he said, "the Third World does not want to see abortion as a family planning method." Where abortion laws have been changed in the Third World, he said, such changes have generally been viewed "as a health measure, not population control."

ON THE question of artificial birth control and natural family planning as means of limiting family size, Msgr. McHugh said that in recent years in the Third World "there has been a concerted effort to increase information about family planning methods and an increased awareness of the reliability and teachability of natural family planning methods."

A number of developing countries have given, if not priority, "at least prominence" to natural family planning, he said.

He added that in its foreign aid policies the United States "now has a well articulated position acknowledging the role of natural family planning."

AMONG OTHER issues that will have a prominent place in the 1984 World Population Conference, he said, are migration and related questions of labor policies, questions of the aging as world mortality rates decline, and debates over Third World access to technology and industry for the sake of socioeconomic progress versus First World concerns over control and the environmental impact of industrial expansion.

"If you give prominence to socio-economic development" as the Third World countries want to do, he said, "then you have to give emphasis to the industrial and economic components of that."

As a special adviser on population matters, Msgr. McHugh said, his basic job in coming months is to keep abreast of U.N. developments in the area leading up to the 1984 conference and to report on them regularly to the Holy See's U.N. mission, which is under the papal Secretariat of State, and to the Pontifical Council for the Family, the Vatican's chief coordinating office for population issues.

He said the Holy See would almost certainly make a statement to the 1984 conference itself and could make other interventions during the preparations for conference itself.

WASHINGTON (NC) — A committee of U.S. bishops preparing a pastoral letter on capitalism announced a one-year delay in the issuance of a first draft. The committee, headed by Archbishop Rembert Weakland of Milwaukee, plans now to issue its first draft in time for the November 1984 annual meeting of the National Conference of Catholic Bishops. The committee originally had planned to issue its first draft this fall so it could be discussed at this November's bishops' meeting. A final vote on the pastoral had been tentatively set for November 1984. According to the NCCB announcement, the capitalism pastoral is being delayed to allow sufficient time for implementation of the bishops' new war and peace pastoral approved earlier in May. Archbishop Weakland also announced that the committee is changing its description of the pastoral from an examination of *Christianity and Capitalism* to an examination of *Catholic Social Teaching and the American Economy*. The new title, he said, "much more accurately defines the scope and content" of the proposed pastoral.

Michael G. Kielty
M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.C.H.S.

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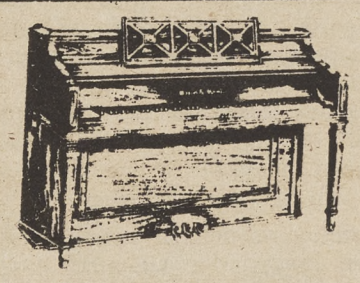
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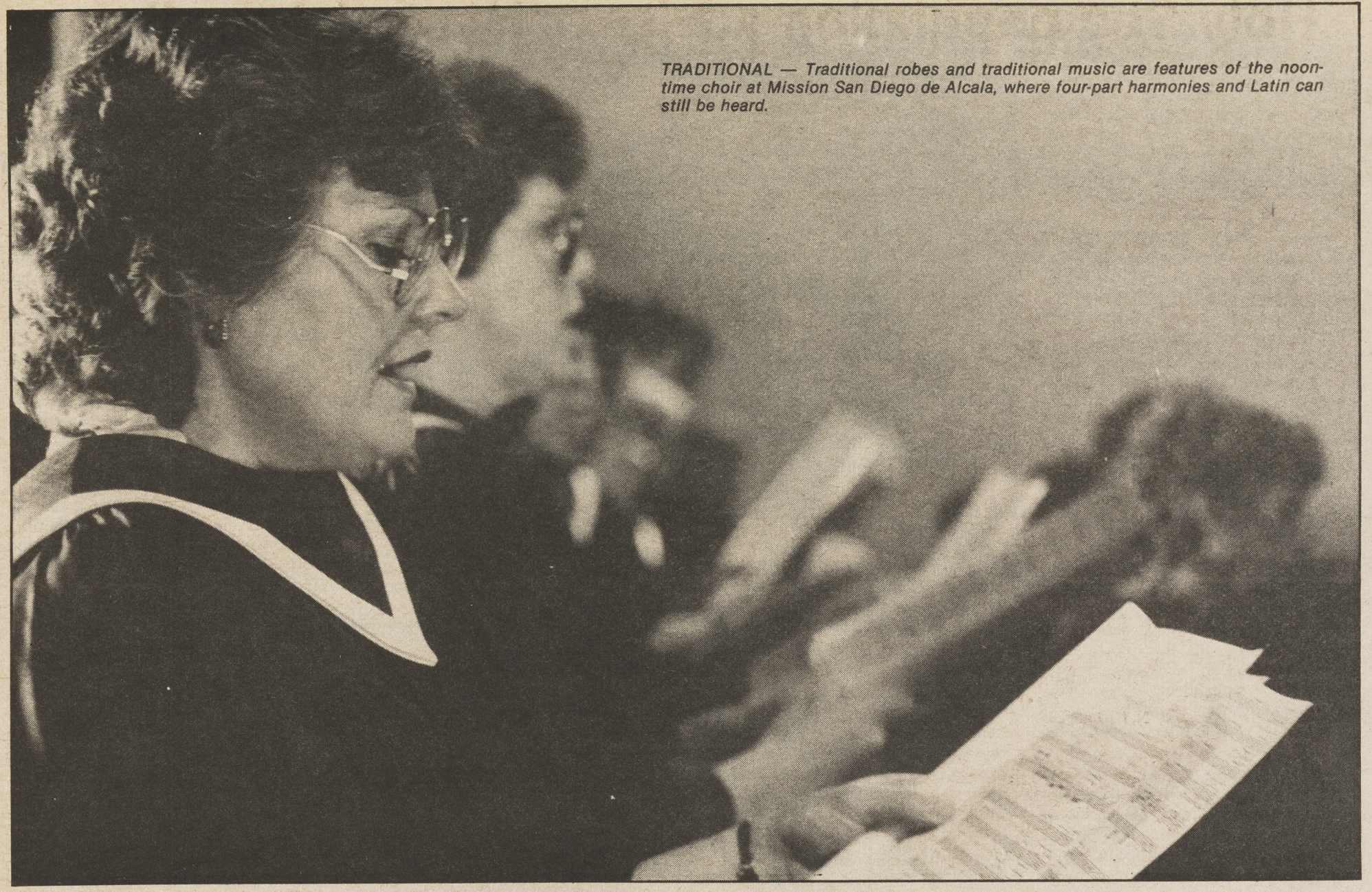
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TRADITIONAL — Traditional robes and traditional music are features of the noontime choir at Mission San Diego de Alcala, where four-part harmonies and Latin can still be heard.

'Good choirs were standard BEFORE the Council...'

By Sue Nowak

SAN DIEGO — "Before Vatican II the churches had good choirs. I'm happy to say I think that is coming back," said Gene Regard, choir director at Mission San Diego de Alcala and St. Michael parish in Poway.

The Second Vatican Council, which called for reforms in many aspects of Church life, ushered in broad changes in Church music. For instance, choirs have disappeared in some parishes. At others, the traditional vocal groups were moved from the highly attended Masses to Saturday evening or early Sunday morning.

BUT LATELY, some say, the faithful are turning from the guitar or "folk" idiom back to the traditional choir and organ.

"There's a renewal toward the basic. (Some parishioners) want the older type music. They want the older hymns...the older people miss the hymns we had before the revolution" of Vatican II, said Cecile Pearson, cantor and choir director at San Marcos' St. Mark Church.

Some think the resurgence of interest in traditional hymns is a reaction to the "mistakes" made just after Vatican II.

"THERE WAS a real tendency to go overboard after the thing was opened up," said Jerry Witt, organist and choir director at St. Brigid Church in Pacific Beach. He cited polka and "hootenanny" Masses as the worst examples of the change. "I see a swing back to something a little more solid musically and spiritually."

Less charitable than Witt is Thomas Day, chairman of the music department at Salve Regina College in Rhode Island who said in a recent edition of ***America*** that "congregational singing is sadly feeble." He criticized most folk music as a product of "arrested adolescent development" that is "utterly shabby and lacking in depth, something without history, without crust."

Part of the solution, Witt said, is accepting the best of the old and the new instead of reverting to or totally rejecting the hymns of old. The Church needs to accept and support the "very tasteful contemporary songs" being written by the likes of Father Michael Joncas, Richard Proulx and Eugene Englert, he suggested.

"I THINK we also, at this point, need desperately to encourage good composers to write music. I don't necessarily see that happening," he said. Many parishes have been guilty of compiling songbooks, thereby denying the songwriters of compensation.

"That wholesale copying and stealing has discouraged good composers, but we're beginning to respect composers' rights," Witt said.

The Church also should respect the different musical tastes of its followers, Witt said. "The concept at St. Brigid's has been to give people a choice. For those who do not want to sing, we have quiet Masses," he said.

AT ST. MICHAEL Church in Poway and the Old Mission, the choir director chooses "hymns that are solid sounding — big hymns that make people feel good," Regard said. They are rarely contemporary folk pieces because those compositions don't adapt well to choir and organ use, he added.

"We are by no means driven by a need to do the standards, (but) there's a certain substantial feeling that is evoked by the old standards," he said.

Regard sees empirical evidence that choir music is still popular. Attendance at the Old Mission's noon Mass has increased steadily over the 10 years since the choir began, he said. The choir itself has grown to 60 regular members. The ranks of his choir at the Mission swell to 80 during Easter and Christmas.

APPRECIATION OF choir music is not limited to the older parishioners, Regard said. A handful of churchgoers of all ages stay after Mass at the Mission and applaud the additional numbers performed by the choir.

Folk music was embraced after Vatican II in part because some thought it would invite participation by the congregation, but that hasn't always proven to be the case. Most folk group and choir directors contacted admitted that many parishioners still will not join the singing.

"What we want to do is get our congregation to believe us when we say 'when you sing you pray twice.' They don't seem to believe it," Molly Dawson, music director at St. Elizabeth Seton Church in Carlsbad, said.

THE REASON, Mrs. Dawson thinks, is "older people are not used to singing (in church) and younger people have yet to be trained into the fact that this is what is expected of them."

"Active listening" is also a form of participation, Robert Paladino, choir master at Sacred Heart Church in Coronado, said. It can be a greater form of participation than mouthing the words to a song out of a sense of duty, he added.

"Active listening might move them to prayer more than actually singing," he said. Paladino thinks a moving, beautiful song performed by a choir can inspire such listening.

IN THE afterglow of Vatican II, many liturgists threw out great music and strapped on guitars, "not thinking things out and I think that was a grave mistake," he said.

Our heritage, deeply rooted in Latin, was ignored by some. "As far as our heritage, Latin was and still is part of our treasury of liturgical music," Paladino noted. His 16-member choir is doing its part to preserve that tradition at the 10:30 a.m. Sunday Mass.

There will always be a place in Masses for "good, solid music," he said, and that includes folk and modern compositions. It's like anything else, the good will survive and the rest will not."

WITH ANY innovation, St. Brigid's Witt said, "people tend to go crazy for a while" before they stand back and look critically at what they've done. The American Catholic Church has reached the time for musical self-analysis, Witt said.

"I think we have a long way to go in the Catholic Church. Composers need to write very attractive music that is singable," he said. Writers need to realize "liturgy has to be a well-balanced thing — there's a time for everything."

NEXT WEEK: Deacon James Steinberg takes a look at North American Liturgy Resources, the Phoenix-based music "minister-merchants" with liturgical clout second only to that of the hierarchy. There's nary a U.S. parish that doesn't use their two-volume *Glory and Praise* folk-Mass songbooks. What's behind their success in the marketplace and the church sanctuary?

Mercy Hospital honors long-timers...

MISSION BAY — A total of 2,235 years of service contributed by 226 employees was acknowledged by Mercy Hospital at its 26th Employee Awards Dinner, held this year at Vacation Village. Nursing Assistant Marcella Herrin, who has worked in the Mercy Hospital Nursery for the past 35 years, was the senior honoree.

Executive Director Sister M. Joanne and Public Relations Director Norman Greene, saluted the employees being honored for up to 35 years of dedicated service. Harpist Gayle Dieterichs and the Samahan Philippine Dance Company also provided entertainment.

"THIS MONTH, Mercy Hospital celebrates its 93rd birthday," Sister Joanne told the gathering. "Since first opening our doors in 1890, we have set a high standard for health care providers throughout the region. Each of you can take pride in this achievement and in your individual accomplishments which have helped make Mercy the hospital it is today and will be tomorrow."

Singled out for special recognition was 35-year employee Marcella Herrin, who first began work at Mercy in August of 1946. Except for a few short breaks in service, her employment has been continuous. A long-time member of the Mercy Nursery staff, Herrin was described as "gentle, efficient and always caring — a role model for all new hospital staff."

Music and Mass: A lot of change in 20 years

Continued from page 1

Father Nicolas Reveles of San Diego, the Dameans, the St. Louis Jesuits and Ray Repp, she said. (Repp is one who wrote "inferior" music in early post-Vatican II days but has improved, she noted.)

Despite a slow maturation of Church folk music, it is still only 20 years old and therefore very new to many Catholics. Some of the faithful have at best struck an uneasy truce with the two styles of music — traditional and contemporary.

When it comes to choosing which Mass to attend, Catholics base their decisions on convenience, the priest and the music, said Father Robert England, an associate pastor at St. Pius X Church in Chula Vista.

"PEOPLE WHO go to a Mass regularly become attached to a certain atmosphere musically, (but) it's not the only basis" for choosing a Mass, he said. A benefit of Vatican II is it "provided people with a choice"of atmosphere, he added.

In the fall of 1980, when many of the musical groups in the parish had disbanded or were struggling, Father England met with about 25 musicians. They committed themselves to "get as many forms of music as possible" into the Masses.

The result was one Mass with no music, three with folk music and two with organ and choir or congregational singing. "We have 85 volunteer singers and guitarists and musicians" not including the school's folk choir, said Father England. They have used banjo, string bass and flute in their presentations, he said.

ST. PIUS X parish has no problem with community singing — "They're really into it. We have a great congregation," Father England said.

The only difficulty he sees is, "People feel we're moving too fast. It's ironic, they're excited with the new, but we're getting so much of it. We've come to the point where we have tremendous songwriters in contemporary music. Now we have solid songwriting specifically for congregations and in specific themes...*and* it's good music. It's just light years away from the old Ray Repps," he said.

Repp, he explained, "was a giant in his own way, but the problem was (his music) was just so simple it became boring very quickly." Anyone with a guitar who knew four chords could lead a congregation then, he said.

HIS FAVORITE new Church songs are written by John Michael Talbot and the Dameans. Thier songs "have great beauty that will last. They're not going to fade away as Ray did," he said.

The liturgy coordinator at Resurrection parish in Escondido also looks for Church music that is "not simplistic." There is a difference between a song that is simple to sing and something that is simplistic, Chris Whitten said.

She resists using the tag "folk" to describe the songs performed by her adult group at the 5:15 p.m. Saturday Mass. They use ***Song Prayers,*** a book published by North American Liturgy Resources of Phoenix, Ariz., which also puts out ***Glory and Praise.*** It is comparable to NALR's highly-popular and widely used ***Glory and Praise,*** she said, but it has more songs.

"I THINK 'folk' carries a connotation that will throw us back into the 60s and will throw our older generation off. There needs to be a distinction made between folk music and contemporary. It shouldn't just be music full of warm fuzzies," she said.

Contemporary music, she said, is "good liturgical music done with something more than an organ (or the conventional guitar)." Musicians at Resurrection parish have used trumpets, flutes and violins in addition to guitars and keyboards.

Mrs. Whitten recognizes that a musician's "first ministry is to help (parishioners) worship," which means they must note "that not all music is suitable for all people...Our focus has always been to reflect the people who are at the liturgy."

SHE ADMITTED that when choices were made about the type of music for each Mass, "it had to be somewhat of an arbitrary decision at first." The result is Masses each with a character of its own, she said, including an organ Mass employing ***Song Prayers***, a quiet one, one with traditional organ and songs from the missal, Mrs. Whitten's adult contemporary group and a Mass where a youth group sings.



Photo by Sue Nowak

A BIT OF BOTH — The 9:30 a.m. Sunday folk-choir at St. Charles Borromeo Church, Loma Portal, relies on Glory and Praise *but also does the standards, says Mrs. Colleen O'Connor (at the piano).* Glory and Praise *is not 'folksy,' says Mrs. O'Connor, but inspires congregational singing and helps bring people together.*

"We think it is very important to offer a wide variety because we have to respect where people are in these transitional years." A liturgist can not ignore people who are more comfortable with the pre-Vatican II era. "You really have to have a broad perspective of what it means to be Church and to be a Church musician today."

Another musician who is not totally comfortable with the "folk" classification is Colleen O'Connor, leader of the 9:30 a.m. folk choir at St. Charles Borromeo Church in Point Loma.

A GUITARIST, flautist and pianist provide the musical base for St. Charles' folk choir. Occasionally, they use a tambourine. The group relies on the two-volume ***Glory and Praise*** and sometimes finds songs from other sources.

"Some of the old, old songs from the 70s" like ***From the Rising of the Sun*** and ***For Those Tears I Died*** are also performed by the 23-voice group, she said.

The traditional Church songs are not ignored by the folk choir, Mrs. O'Connor said. On Mother's Day the singers performed ***Ave Maria***, but found that parishioners didn't sing along with it as well as they do with ***Glory and Praise*** songs.

"I FEEL very sad that we don't have a traditional choir at St. Charles. There should be something for everyone," she said, including a Mass with no music.

"If people object to folk music" being used in Mass, Mrs. O'Connor tells them "the songs in ***Glory and Praise*** are not 'folksy' to me. Especially volume two. It's beautiful and the songs say a lot to people."

The 9:30 a.m. Mass is the best attended, which indicates the popular acceptance of the folk choir, she said. "If we only had two people at the Mass then I might be worried," Mrs. O'Connor noted.

THE FOLK choir inspires plenty of participation from the congregation, she said, and "It does bring community, I think, when people stand together and hold hands and sing the Our Father. That's moving."

Basic, "very singable" songs that flow smoothly and are easy to sing are Mrs. O'Connor's choices. She favors ***On Eagle's Wings*** by Michael Joncas and ***With What Great Love*** by Father Carey Landry, who she called "the Barry Manilow of the Catholic Church."

Despite the strides made in 20 years of new music, there is still progress to be made, Sister Joanne said.

FOR INSTANCE, some parishes still use Father Landry's music for all occasions, but she thinks his work is only effective for children's liturgies. It is "insulting" to make adults sing childish songs, she said. "I think adults need to be challenged. We have to steer away from the simplistic and naive."

Sister still meets parish music and liturgy coordinators who have not read ***Music in Catholic Worship,*** a 1972 document by the Bishops' Committee on the Liturgy, National Conference of Catholic Bishops. It was updated this year.

"People who are involved in liturgical music should have assimilated this document...This is the mind of the Church," she said. Studying the document will lead to an "intelligent, informed search for good music."

REDDING — The award for best Knights of Columbus Council in California went to San Diego's newly-formed Ascension Council No. 7902. The announcement was made at the 81st annual California State Council Knights of Columbus Convention held here May 20-21.

Deacon and wife have had 120 kids

By Marjorie Lewis

FARMERS BRANCH, Texas (NC) — One hundred twenty children and nearly 30 years ago, Donald Van Scoy and his wife Margaret talked about how they would like to have a large family some day.

"I didn't know the Lord would bless us with one quite so large," said Van Scoy, a permanent deacon. But since he and Margie married in 1955, the Van Scoy family has grown by leaps and bounds.

THE VAN Scoys are foster parents. Since 1964, they have shared their home with children of all ages, races and backgrounds.

"We have a strong love for children," said Van Scoy, a software engineer for Scientific Machines Corporation. "My wife's motto is, 'There is always room for one more.' "

In 1969, the Van Scoys moved from Iowa to their current three-bedroom home in the Dallas suburb of Farmers Branch and continued to foster dozens of homeless children. Since then, they have converted the two-car garage into a three-bedroom dormitory.

"WE HAD up to five sets of bunk beds in there at one time," Van Scoy said.

The Van Scoys, members of Mary Immaculate Parish, are legally the parents of 11 children. Roger, 26, the eldest, is their only natural child. Eight are adopted and two are foster children. Martha and Marianne, 20-year-old twins, and David, 21, are Hispanic. Debi, 12, Ronnie, 10, and Gene, eight, are black. Paula, 23, Meg, 14, Douglas, 22, and Angela, 22, are white.

At present, six of the children still live at home with their parents.

"I THINK the gift Margie and I have is love for children, and we try to express that the best way we can," Van Scoy said.

Together, they enjoy family picnics, movies and dining out. Mrs. Van Scoy is active with the children's soccer teams and spends a great deal of time driving."I'm the carpooler because I have the van," she said.

The Van Scoys began foster parenting through Catholic Charities in Iowa, where they adopted three children.

AFTER MOVING to Dallas, they continued foster parenting through Catholic Charities, but later began using the services of the Dallas County Welfare Department, because it was handling infant cases.

When they first arrived in Texas, they became foster parents for three years for three children whom they then adopted.

"Then we were fostering by the dozens," Van Scoy said. "We were fostering biracial children and did very well."

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JUNE 5, 1983

Caucus seeks to block deal with N. Ireland

By John Maher

WASHINGTON (NC) — The Irish National Caucus is seeking to block any negotiations between the U.S. Air Force and an aircraft manufacturing company in Northern Ireland on the ground that the company discriminates against Catholics.

Redemptorist Father Sean McManus, director of the caucus, which seeks to increase support in the United States for a united Ireland, said the caucus opposes any attempt by the Air Force to purchase transport planes "from the notoriously anti-Catholic and discriminatory company, Short Brothers Limited of Belfast, Northern Ireland."

IN A LETTER which he said has been sent to 10,000 Irish-Americans, Father McManus urged them to write to President Ronald Reagan and Secretary of Defense Caspar Weinberger to let them know "that you are opposed to the U.S. Air Force's collaborating with anti-Catholic discrimination in Northern Ireland."

Short Brothers, responding to the assertions, has circulated to members of Congress and administration officials a brochure defending its employment policies.

The brochure includes a certificate from the Fair Employment Agency, a Northern Ireland governmental unit, stating that the company "has signed the declaration of principle and intent to promote and protect equality of opportunity in employment" in accordance with the Fair Employment (Northern Ireland) Act of 1976.

THE COMPANY said that since 1976, the Fair Employment Agency has dealt with only three complaints against Shorts and ruled in each case that there was no unlawful discrimination.

Several members of Congress, including Sen. John Tower (R-Texas), chairman of the Senate Armed Services Committee, and 27 members of the House of Representatives have written to Secretary of the Air Force Verne Orr to express concern about any contract with Short Brothers.

Father McManus released a study titled *Short Brothers Limited, Belfast: A Case Study in Anti-Catholic Discrimination* by Father Brian J. Brady, a member of the faculty of St. Joseph's College of Education in Belfast.

THE STUDY said Short Brothers is wholly owned by the British government, which made up the company's losses of about $80 million between 1977 and 1982.

With 6,300 employees, the company is the largest employer in Northern Ireland, the study said.

"It is widely accepted that, at the present time, only about four to five percent of the workforce is Catholic," the study said.

ROMAN CATHOLICS constitute more than 30 percent of Northern Ireland's population of about 1.5 million.

An Air Force spokesman confirmed that the Air Force is seeking to buy 18 cargo airplanes smaller in size than the C-130 now in use and less expensive to operate. The planes would be used in the Air Force's European distribution system.

Short Brothers is one of several European firms that manufacture planes which might fit the Air Force's requirements, the spokesman said.

A BRITISH Embassy spokesman said, "It is rather a perverted argument to say that because there has been traditionally an imbalance, the way to remedy it is to bring down employment overall."

Short Brothers, in its brochure, said also that the company "represents one of Northern Ireland's few high technology businesses and one of the few whose markets and product range offer the possibility of expanding employment for the future, in an area where unemployment levels exceed 20 percent."



NC photo/UPI

'BLATANT' — Judgment Upon the Horror of Babylon *is one of a group of controversial paintings put on display at the University of Illinois, Chicago. Protestors have called 34 of the 40 paintings "blatantly anti-Catholic" and called for their removal.*

Church must pay WCLU

WASHINGTON (NC) — The dioceses of Wisconsin have been ordered to pay the Wisconsin Civil Liberties Union for the cost of a successful challenge to the use of federal funds in parochial schools.

U.S. District Judge John W. Reynolds ruled May 25 that the Milwaukee Archdiocese and the Dioceses of Green Bay, Madison, Superior and La Crosse must pay half of what the Civil Liberties group said is $66,663 in lawyers fees.

THE U.S. Labor Department and Milwaukee County were told to pay the other half of the fees which stem from a 1978 case questioning the county's use of money under the Comprehensive Employment Training Act.

The Milwaukee archdiocese got $328,618 in CETA money from Milwaukee County to hire 39 people for the 1977-78 school year. The other dioceses received similar funds from other counties. The WCLU said this violated the separation of church and state.

Reynolds had ruled in 1980 against using CETA funds for parochial schools. An appeals court upheld his decision and he has issued a nation-wide injunction against a pending $15 million payment to private schools.

BECAUSE THEY used money unconstitutionally, the dioceses should pay the cost of litigation, he said.

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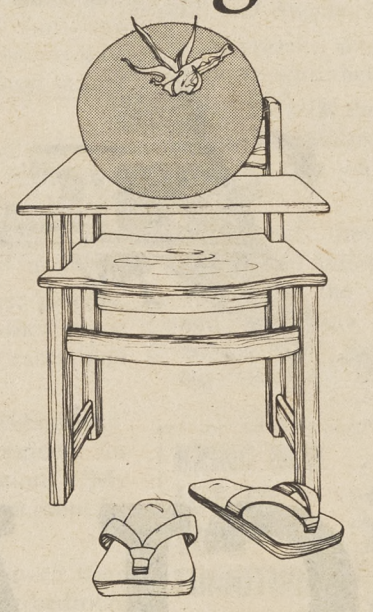


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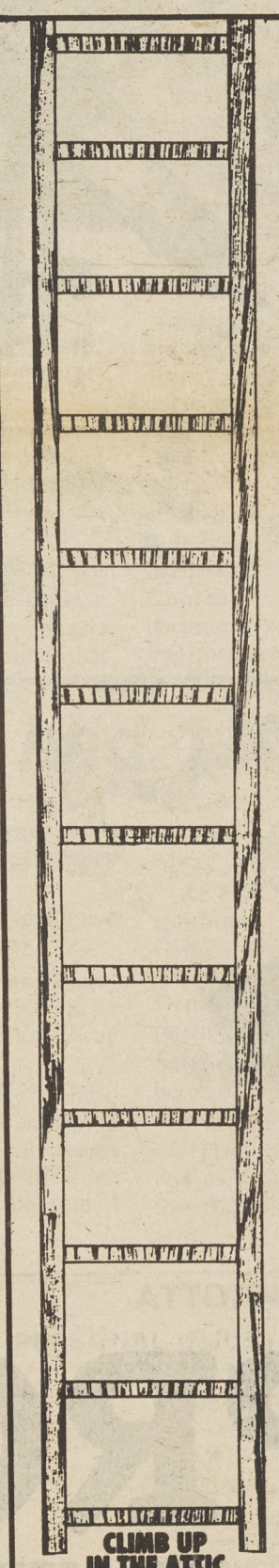
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"And all who believed were together and held all things in common; and they sold their possessions and goods and distributed them to all, as any had need." (Acts 2:44-45)

* * *

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media notebook

By Michael Gallagher
NC News Service

The most recent Monty Python film, ***The Meaning of Life,*** has been acclaimed as that group's darkest and most savage satire yet.

For those innocent of the Python style and intent on remaining so, let me offer just this bit of clarification about what all the fuss is about. The most talked about scene in the new movie has an enormously fat man waddling into a luxurious restaurant and then eating so much — egged on, so to speak, by an obsequious maitre d' — that he quite literally bursts, with the unblinking eye of the camera looking on all the while.

THE FAINT of stomach are not likely to witness this consummation, however, since they have probably fled the theater sometime in the course of the continuous vomiting that served as prelude. And if you find it disgusting to read this, think how it must have been to watch it.

Writing in ***Time*** magazine, Richard Schickel — a critic whose blurb "Sex, Sacrilege, Scatology" adorns ads for the movie — says the following:

"By now the writer-performers of the Python troupe have become a true flying circus, engaged in savage aerial combat with institutionalized madness and hypocrisy of the age, performing their comic loops and turns dangerously close to a battleground that, they insist on reminding us with every low-swooping pass, is a sea of muck, blood and offal."

CONCEDING FOR argument's sake, though some might want to dispute it, that the Schickel-Python worldview — a sea of muck, blood and offal — is an accurate one, let's ask this question: How does the big blow-out scene described above serve to combat "institutionalized madness and hypocrisy"? Well, what happens, you see, is that while this world-class glutton is regurgitating all over the place, the other patrons try to carry on as though nothing of the sort is happening. The result, Schickel, assures is "a devastating attack on the human (or is it merely middle-class?) propensity for maintaining the genteel amenities no matter how brutally reality assails them."

Capsule Movie Reviews

• ***Return of the Jedi*** (Fox)

Here it is, ***Star Wars*** fans, the last of the super-gadgets triad where humans play second-fiddle to high-tech and low-bio space things. Is Darth Vader really Luke Skywalker's (Mark Hamill's) dada? Is poor Han Solo (Harrison Ford) still cast in carbonite or whatever? Is the Empire still as ruthless as ever? If this is the kind of thing you like, then you'll like this sort of thing. But seriously, folks, this third film lacks the innocence and enthusiasm of the first but is more entertaining than the anti-climactic second in the venerable ***Star Wars*** trilogy. They are all there: Princess Leia, Artoo-Detoo, See-Three-Pio, and some native teddy-bears who will, no doubt, flood the toy stores long before Christmas. Sure to be a money-winner and around for a long, long, long, long, long time during the long, long, long, long, long summer to come. Maybe a bit much for the wee ones in places because of some scary, violent things that go bump in the night. A-II, adults and adolescents; PG, parental guidance.

• ***Spacehunter: Adventures in the Forbidden Zone*** (Columbia)

A shameless reprise of the above, with three damsels in distress on a plague-ridden planet filmed in a 3-D process whose notable achievement is to turn everything a mediocre drab brown aptly suited to this mediocre effort; some violence, a few sexual innuendoes. A-II, adults; PG, parental guidance.

Recent Film Classifications

• ***Return of the Jedi*** (Fox): A-II, adults and adolescents; PG, parental guidance.

• ***Spacehunter: Adventures in the Forbidden Zone*** (Columbia): A-II, adults and adolescents; PG, parental guidance.

So says Schickel, but let's think a bit about the scene. First of all, is it true? I don't mean this in any great metaphysical way. I merely ask if it's bloody likely that if somebody carried on in this disgusting fashion, nobody in a restaurant full of people would protest? Or at the very least, nobody would get up and flee? Self-interest would demand that these victims do something.

These people might, indeed, walk about a man being beaten by muggers on Broadway and 42nd St. or a man dying in the gutter after being struck by a car, but in the Python skit they take a risk, not by acting, but by failing to act. The skit is so far-fetched, then, that it loses its satiric point and is merely gross.

BUT LET me make a more fundamental objection: Is "the human... propensity for maintaining the genteel amenities no matter how brutally reality assails them" really deserving of such an assault?

Clinging to tradition and maintaining discipline, after all, saw the English through the Blitz, an event that the Python gang may have read about while beguiling the hours at Oxford.

Then, too, in the prison camps in North Korea, the great killer was dysentery. American prisoners perished in large numbers because their demoralized comrades could not bear to feed and clean up the victims. Turkish prisoners, coming from a society more bound by tradition, reacted quite differently. Once a Turk became ill with dysentery, two other men were assigned to keep him clean and make him eat. No Turks died of dysentery.

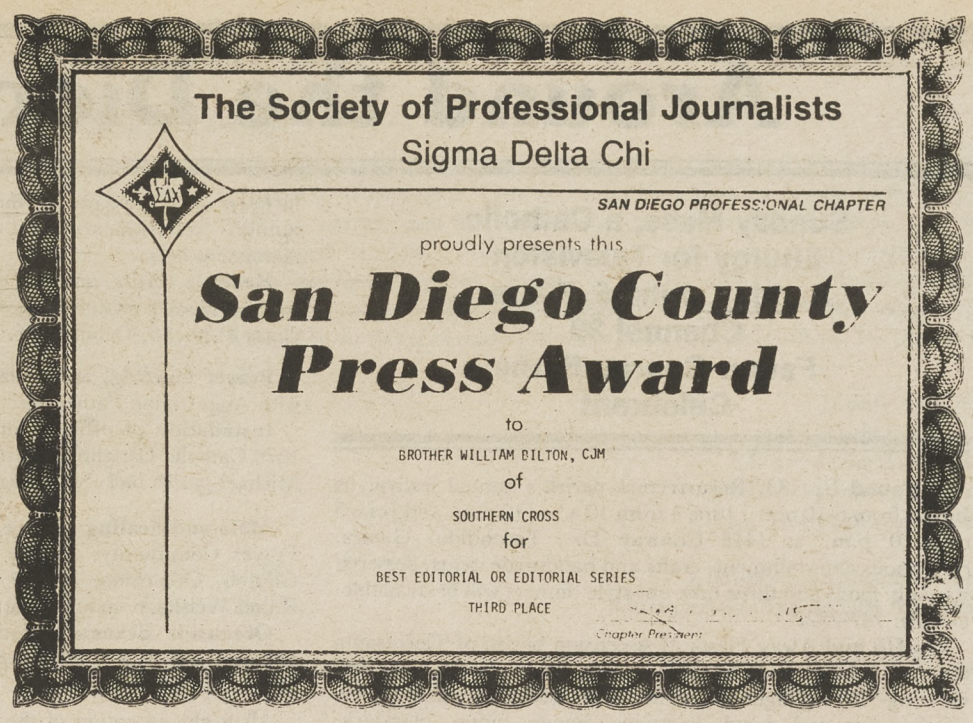
IN ANOTHER sequence in ***The Meaning of Life,*** Catholics take it on the chin because of birth control. Fair enough, this being a pluralistic society and all that jazz, but what does the harassed, unemployed Catholic mill worker in the skit do to solve the problem of all those excess children? Well, he hands them over for medical experimentation, something that the Church is equally opposed to. Again, as in the gluttony sequence, the lack of what the scholastics called a "fundamentum in re," a foundation in reality, robs the sequence of its satiric punch.

Finally, what absurdity confronting us today is more deserving of satire than the ardent desire of the great nation-states to save the world by making ready to obliterate it with nuclear weapons? The Python gang, for all that black humor and all their bluster, don't seem to have what it takes to tackle this subject.

War is treated in ***The Meaning of Life,*** but it's done on the sophomoric level of some infantrymen insisting on having a birthday celebration for their platoon leader while under fire — the same basic gimmick, in other words, of the gluttony sequence.

BACK IN my high school days, before we knew what a klutz was and before we knew what a putdown was, we used to put down a klutz by saying: "If he had a brain, he'd be dangerous."

So it is with the Python troupe. They are inventive, they can be funny on occasion, but they're not dangerous, as good satirists should be, simply because they lack intellectual rigor and moral passion.



EDITORIAL AWARD — Southern Cross *has received an award for the excellence of its editorials from the San Diego chapter of Sigma Delta Chi, the society of professional journalists.*

Bishops to Reagan: Stop porno

NEW YORK (NC) — About 80 Catholic bishops have written President Reagan urging enforcement of federal laws against obscenity, said officials of Morality in Media, an interfaith organization fighting pornography.

Some 15 Eastern Orthodox bishops also wrote the president concerning the same issue.

THE CATHOLIC leaders wrote at the suggestion of Cardinal John Krol of Philadelphia, according to Jesuit Father Morton Hill, who heads the New York-based Morality in Media. Greek Orthodox Archbishop Iakovos of North and South America spearheaded the effort among the Orthodox bishops.

Most of the bishops asked Reagan to appoint a federal coordinator who would draw together the anti-obscenity activities of the four federal agencies now responsible for enforcement of obscenity laws. The agencies are the Justice Department, the U.S. Customs Service, the Federal Bureau of Investigation and the U.S. Postal Service.

The recommendation of a coordinator was first made to the president March 28 at a meeting at the White House with a coalition of civic and religious leaders, including Cardinal Krol. Father Hill arranged that meeting.

"WE ARE hopeful that our children and families and our community will be spared the destructive effect of the pornography traffic that is currently out of control and in open violation of the law," said Bishop Leo T. Maher of San Diego in a letter to the president.

"We must also work for the prohibition and outlawing of the Playboy channel on cable TV. The movies shown on this channel portray sex and nudity, and become available to children when parents are not at home and cannot supervise them, and some areas when they are not subscribers to this channel."

Father Hill called the many letters from U.S. Catholic bishops "almost a miracle" because, he said, in the past the Catholic hierarchy did not pay much attention to the obscenity issue. "The average bishop or priest," Father Hill commented, "doesn't realize how serious the problem is."

HE ALSO said pornography "has flourished in a vacuum of silence from citizens, and of officialdom's studied refusal to enforce the law." It is so widespread, he added, that most people think it's legal, "and that explains why they don't make much fuss about it."

Father Hill has directed Morality in Media for 21 years. The national interfaith organization aims at halting pornography traffic through strengthening the enforcement of laws prohibiting the mailing, importing, broadcasting and interstate transportation of obscene materials.

TV: The popes, their art

NC News Service

The Popes and Their Art: The Vatican Collection, an NBC White Paper, is an entertaining and inspiring program that deals not merely with that portion of the Vatican collection that is now touring the United States, but also the masterpieces of Renaissance art that, of their very nature, are never likely to leave Rome — the Sistine Chapel, for example, with Michelangelo's unsurpassed history of mankind's religious heritage covering its ceiling.

(It will be seen in San Diego Tuesday, June 7, 10-11 p.m. on KCST, Channel 39. KYEL, the NBC affiliate in Yuma, Ariz., which serves the Imperial Valley, will not carry the program).

THE NARRATOR and host is James Mason, whose marvelous voice and presence are altogether equal to his sublime subject. Beginning with the paintings hung in the great hall of the Sala Regia, Mason takes us on an extended tour.

He shows us, with the aid of lovely cinematography and a fine musical score, the splendor of Michelangelo's work in the Sistine Chapel, focusing on the breathtaking depiction of the moment of creation. Then we go on to Raphael's ***School of Athens,*** that celebration of Christian and pagan learning, and Raphael's masterpiece, ***The Transfiguration of Christ.***

In the Belvedere Courtyard, the setting of the famous Apollo, we also see the Belvedere Torso, which inspired Michelangelo, and the ***Laocoon.***

MASON THUS shows us a generous share of what the Vatican has to offer, including St. Peter's itself, with its awesome altar, and surrounding St. Peter's Square Bernini's Colonnade, topped with its sentinel saints in marble, which seems to reach out to embrace the world.

Woven throughout Mason's narrative is a history of how all this came about, with full credit given to the pagan past as well as to the Christian spirit that embraced all that was good in it and then inspired the wonders of Renaissance art.

The tone of the narrative is appreciative and laudatory, with great emphasis upon the spiritual force that vivifies the papacy and is at the heart of its tradition of upholding the arts.

Around the Diocese

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Channel 39
Father George Byrne Celebrant

Round-Up '83, Resurrection parish's annual festival, is June 3 from 6-10 p.m., June 4 from 10 a.m.-10 p.m. and June 5 noon-10 p.m. at 1445 Conway Dr., Escondido. Games, continuous entertainment, crafts and handmade items, desserts, specialty foods and three take-out style dinners will be available. Details: 747-2322.

Up-Up and Away Fiesta of Ascension parish of Tierrasanta features country-western dancing, big band dance, Chargers showing '82 highlight films, live entertainment including the PD-5 police rock band, barbecue dinner, bingo, blackjack, pancake breakfast and booths for games, boutiques, food and beverages. No admission fee. It's June 3, 6:30-11 p.m., June 4, 10 a.m.-11 p.m. and June 5, 9 a.m.-6 p.m. on Santo Road across from Orleck St. More: 569-0637.

White elephant sale, held by Mary Star of the Sea Senior Center, June 4 from 9 a.m.-2 p.m. in the parish hall, 7727 Girard, La Jolla. Proceeds will go to the needy.

Annual dessert card party of St. Joseph Cathedral will be held in the auditorium at Fourth and Beech, June 4 at noon. Cost is $3. Raffle prizes, friendship table. Reservations: 239-1880, 295-4407 and 239-0624.

First Saturday Mass, sponsored by the Blue Army, will be offered at the Church of St. Mary Magdalene, 1945 Illion St., Bay Park, June 4 at 7:45 a.m. Rosary and Fatima prayers after Mass. Info: 276-3693.

The Blue Army of Our Lady of Fatima devotions will be held June 4 at noon with Mass and Holy Hour at St. Joseph Cathedral, Third and Beech.

Stalpar, a club for single Catholics over age 35 who are free to marry in the Church, meets June 5 at 3:45 p.m. for social hour, meeting and catered dinner, at St. Vincent de Paul Church hall, Hawk Street and Fort Stockton Drive. Dinner reservations are $5.50 and are due June 3.

PATRONS, a support group for separated and divorced Catholics, meets June 5 at 10 a.m. for bowling at Aztec Bowl, 30th and El Cajon Blvd. Brunch to follow. Reservations: 281-6876. For directions to Bible study at 7 p.m., call 464-8948.

Corpus Christi Fiesta at Pala Mission begins June 5 at 9:30 a.m. with a High Mass in front of the bell tower. Annual event includes a procession of the Blessed Sacrament. Barbecue dinner, refreshments and entertainment all afternoon. Admission is free.

Hearst's Castle and Solvang bus tour, sponsored by St. Martin Women's Club, leaves June 6 for three days-two nights. Costs $120-180. Details: 466-5587.

Prayer meeting, at St. Patrick Church, 7:30 p.m. June 6 with Augustinian Father Jerry Bevilacqua. More: 284-2674.

Installation of officers for Court Our Lady of San Diego 1878 Catholic Daughters of the Americas is 7 p.m., June 7, St. Michael parish hall, San Diego.

Mass and healing service, sponsored by the San Luis Rey Prayer Community, will be held in San Luis Rey Mission Church, Oceanside, June 7 at 7:30 p.m. Franciscan Father Ralph Weishaar, main celebrant.

Oceanside deanery meeting of the Council of Catholic Women, is June 8 at 10:30 p.m. Mass, luncheon and meeting at St. Francis Church, Vista.

All night adoration of the Sacred Heart of Jesus for world peace begins at 8 p.m. June 10 at St. Patrick Church, 3585 30th St. Sponsored by the Blue Army of Our Lady of Fatima and the Legion of Mary. Details: 284-6889.

Retreat for women, Hi Pass Camp, June 10-12. Augustinian Father Jerry Bevilacqua will be retreat director. Cost is $33. Reservations: 284-2674.

Dessert and card party held by the Rosary Makers of St. John the Evangelist is planned for June 11 at 12:20 p.m. at St. John Church hall at Normal and Lincoln streets. Raffle. Cost is $2.50. Reservations: 295-6939 or 298-3460.

Mass and potluck dinner will be enjoyed by Patrons, a support group for separated and divorced Catholics, June 12 at 5 p.m. at St. Therese Church hall. Members pay $1 with dish, guests $2.

A Festival of Anthems, sung by Sacred Heart choir with Robert Paladino, organist and choir master, is June 12 at 4 p.m. at Sacred Heart Church, Seventh and C Avenue, Coronado. Donation is $5. Tickets available at door and by reservation at 435-4858. Reception after performance.

Polish dinner, featuring potato soup, stuffed cabbage, sausage, cheese-filled dumplings, pierogie and pastries will be held June 12, noon-6 p.m., Sacred Heart Hall, 2001 Sunset Cliffs Blvd. Donation is $6 adults, $3 children to age 10. Tickets: write 4402 Longbranch Ave., San Diego, 92107 or call 224-3872 or 224-8843.

Membership fees for SHARE food assistance are due June 13 for the June 25 distribution day. For information on the program, contact Kelly at 231-6921.

Mass and healing service offered by Father J. Bevilacqua, begins June 14 at 7:30 p.m., at Mary Star of the Sea parish, La Jolla. Details: 284-2674.

San Diego deanery meeting of the Council of Catholic Women includes Mass, luncheon and installation of officers, June 20 at St. Rita parish, 5124 Churchward St. Register at 10 a.m. Donation $3. Reservations, due June 17, at 264-9369 or 697-0107.

Hawaiian dinner dance sponsored annually by the Italian Catholic Federation of St. Rose of Lima parish no. 229 is June 18, beginning with 6 p.m. no-host social hour. ***Our Song*** will perform at the parish center at Third Avenue and H Street. Tickets are $7.50 at 427-1352 or 479-1069.

Video games will be part of the annual Parish Festival of Sacred Heart Church, 4776 Saratoga Ave., Ocean Beach on June 18 from 10 a.m.-10 p.m. and June 19 from 9 a.m.-6 p.m. Auction, frog jumping contest, 3 and 5K fun runs, clowns, dancers, Chucky Cheese and Shamu are included. San Diego Chargers and Sockers appearances scheduled. More: 224-6890, 224-8843 or 222-1223.

Bible study for Patrons, a group for separated and divorced Catholics, is June 19 at 7 p.m. More; 464-8948.

"Psychological, Moral, Faith Growth," with Dr. Ed Shafranske, two-week session, June 20-July 1, 8-11 a.m., USD campus. Details: 574-6334, Office of Evangelization and Adult Education.

Family retreat, with leader Augustinian Father Jerry Bevilacqua, June 24-26, Tierra del Sol. More: 279-6843 or 447-0434.

Non-smoking tour of Hearst Castle, Solvang and Madonna Inn, June 27-29 for $105-140 with St. Patrick's Seniors. Details: 282-7109.

Mass and healing service celebrated by Father J. Bevilacqua is June 28 at 7:30 p.m. at Our Lady of Grace Church, Fletcher Hills. More: 284-2674.

Czechoslovakian Mass will be said by Jesuit Father Jaroslav V. Popelka, July 10 at 3 p.m. at the Benedictine convent, 3888 Paducah Drive. More: 295-1718.

Fiesta of Mission San Luis Rey will include a new western goods exhibit, including Indian, Mexican and Western arts and crafts. The annual event, which attracts 50,000 people, will be held at the Mission, four miles east of Oceanside, July 16-17. Info: 722-4201 or 757-3659.

Brigadoon, performed at Lawrence Welk's Theater July 19, will be viewed by St. Patrick's senior citizen group. Link up with the non-smoking tour: 282-7109.

Black-tie dinner dance sponsored annually by Los Patrones de Mission San Diego de Alcala will be held July 22 in the courtyard of the Old Mission Basilica. Guests are encouraged to wear Mexican-Spanish attire. Info: 283-7319.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif. 92138.

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Snakebite, Sin, & Sanity*

Fr. Michael Manning, SVD

Who: Catholic Young Adults 18-30+
(and those interested)

What: Speaker (Adult Spirituality), Discussion, BBQ, Concert and Mass

When: Saturday, June 18, 9AM-9PM

Where: Sacred Heart Parish, Coronado

Preregistration: $5 Deadline - June 13th
Registration at the door: $7 (Lunch - buy or bag)

* WHAT WOULD YOU CALL A DAY FOR YOUNG ADULTS?!?

For further information contact:
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SDSU Newman Center
5855 Hardy Ave.
San Diego, CA 92115
(619) 583-9181



Durante la Gran Tardeada efectuada el pasado sábado 29 de mayo por la Confederación Guadalupana en la Iglesia de Nuestra Señora del Sagrado Corazón en San Diego, se presentaron las candidatas a Reina de las Rosas. En la foto de izq. a der. vemos a la Sra. María Falcón, Presidenta de la Confederación, Srita. Gabriela Sánchez de Ntra. Sra. del Sagrado Corazón, Srita. Rosa María Castorena de San Carlos , Imperial Beach, Srita. Virgina Morán de la Sagrada Familia, Linda Vista, Srita. Rosalía Dominguez de Ntra. Sra. del Monte Carmelo, San Ysidro, el Excmo. Sr. Obispo Gilberto Chávez, Srita. Verónica Fonseca de San Antonio, National City, Srita. Angélica López de Ntra. Sra. De Guadalupe, San Diego, y Srita. Julieta Fajardo de Santa María Estrella del Mar, La Jolla. Entre este grupo de jovencitas se eligirá la Reina de la Confederación para las festividades de Nuestra Señora de Guadalupe en diciembre.

Carta pastoral de los Obispos hispanos de los Estados Unidos

OBISPOS HABLAN:

UN PERIGRINAJE CON ALEGRIA, VALENTIA Y ESPERANZA

La limitación de Cristo nos hace ver a los demás en su dignidad de hijos de Dios.

Ahora que estamos unidos
juntos en la verdad
danos fuerza te pedimos
fuerza para triunfar

!Ven con nosotros a caminar
Santa María, ven!

!Nos lanzamos hacia el siglo 21!

Conscientes de lo que Dios ha logrado a través de nosotros, llamamos a nuestro pueblo a tomar una actitud de liderazgo para crear una sociedad más humana. La Iglesia somos todos y juntos podemos triunfar.

Invitamos a nuestros hermanos y hermanas seglares a que sean fuertes colaboradores con nosotros en el ministerio. A todos nos dijo Jesús, "Vayan y proclamen la buena nueva." El cristiano por naturaleza es evangelizador. El seglar, si es cristiano, evangeliza.

A los jóvenes y señoritas, en especial, les invitamos a que sigan viviendo su compromiso. No se desanimen. Caminamos siempre con Jesús. Nunca vamos solos. El nos de la fortaleza para ser fieles conservadores de la fé. Conservemos además nuestras tradiciones y nuestro idioma que son vehículos para transmitir el Evangelio. Formemos a los ministros, seglares y religiosos, que Dios nos da, para que sean efectivos colaboradores nuestros.

Los felicitamos por todo lo bueno que han hecho y les invitamos a que sean el Buen Pastor con nosotros. Sean hombres de oración, devotos hijos de la Guadalupana.

A las hermanas y hermanos religiosos, les invitamos a que sigan dando testimonio del valor de la vida de pobreza, castidad y obediencia en un mundo que valora la riqueza, el placer y el poder. Les felicitamos porque han sido una voz profética por la justicia y la paz, les invitamos a que, según el carisma especial de su comunidad se unan a los esfuerzos de la Iglesia local en la cual trabajan para que en colaboración con los obispos y el pueblo de Dios de esa diócesis puedan construir el Reino de Dios.

A las hermanas contemplativas, les invitamos a que sigan brindando a la Iglesia la fuerza de sus oraciones y de su buen ejemplo.

A nuestros hermanos diáconos los invitamos a que se unan a nuestro esfuerzo y al de todo el clero, en el apostolado. Fieles a su vocación de diáconos, sean hombres de servicio para el pueblo. No olviden que el campo principal de su apostolado es su hogar, su comunidad y el lugar de su trabajo.

A los seminaristas les desafiamos a comprometerse seriamente a sus estudios y formación espiritual. El pueblo necesita sacerdotes compasivos, con buen conocimiento de las ciencias sagradas, y sentido profundo de la urgencia de las enseñanzas sociales de la Iglesia.

OBISPOS HABLAN:

NUESTRO ADIOS

Oh Madre de las Américas, así como confiaste en Juan Diego, te suplicamos que confíes en nosotros, los obispos hispanos. Que nos mandes a lugares donde nosotros no estamos acostumbrados a visitar; que nos mandes a proclamar Tu mandato: que se edifique un Templo en donde sintamos Tu amor y ternura de Madre. Queremos ser los artesanos y los constructores de este nuevo Templo — una sociedad donde todos podrán vivir como hermanos y hermanas. Queremos edificar el Reino de Dios donde se encuentre la paz porque habrán desaparecido los odios, los celos, la mentira, los pleitos y todo tipo de injusticia.

Madre de Dios
Madre de la Iglesia
Madre de las Américas
Madre de todos nosotros
Ruega por nosotros

+ Monseñor Patricio Flores
Arzobispo de San Antonio

+ Monseñor Roberto Sánchez
Arzobispo de Santa Fe

+ Monseñor René H. Gracida
Obispo de Pensacola-Tallahassee

+ Monseñor José J. Madera
Obispo de Fresno

+ Monseñor Manuel Moreno
Obispo de Tucson

+ Monseñor Raymundo Peña
Obispo de El Paso

+ Monseñor Arturo Tafoya
Obispo de Pueblo

+ Monseñor Juan Arzube
Obispo Auxiliar de Los Angeles

+ Monseñor Gilberto Chávez
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+ Monseñor Alphonse Gallegos
Obispo Auxiliar de Sacramento

+ Monseñor Francisco Garmendia
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Thank you St. Jude for your help. *Please continue until my problem is* solved. O.F. 6/2

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THANKSGIVING TO ST. JUDE
O Holy St. Jude, near kinsman of our Lord Jesus Christ, thank you for giving your attention to my special problem. Please continue to do so until my problem is solved. But not my will, but God's be done. I will make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. This Novena has never been known to fail. Publication must be promised. M.D.R. 5/5,12,19,26,6/2,9,16,23,30

Thanks to St. Jude for quickly answering our novena for employment. My husband, unemployed for 1 1/2 yrs. was rehired after our novena of two weeks. E.Z. & E.Z. 5/12,6/2,7/14

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FICTITIOUS BUSINESS NAME STATEMENT
83 9917

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La Jolla, CA 92037

Is hereby registered by the following persons:
Steve Garvey, Inc.
13063 Ventura Blvd.
Los Angeles, CA 91604

This business is conducted by a corporation.
/s/James F. Harper, Sec'y

This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County on May 20, 1983

Statement expires Dec. 31, 1988
6/2,9,16,23

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